

# ACTS

OF THE

## *Associate Presbytery;*

VIZ.

I. ACT concerning the DOCTRINE OF GRACE; wherein the said DOCTRINE (as revealed in the HOLY SCRIPTURES, and agreeable thereto, set forth in our CONFESSION OF FAITH and CATECHISMS) is asserted and vindicated, from the errors vented and published in some ACTS of the Assembly of this church, passed in prejudice of the same.

II. ACT for renewing the NATIONAL COVENANT of SCOTLAND, and the SOLEMN LEAGUE and COVENANT of the three NATIONS, in a way and manner agreeable to our present situation and circumstances in this period.

With an INTRODUCTION

*showing the Rise and Progress of the opposition to the DOCTRINE OF GRACE, and the reasons of calling and publishing this ACT, in vindication of the same.*

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THE  
INTRODUCTION.

*Discovering the Rise and Progress of the Opposition to the DOCTRINE of GRACE, and the Reasons of passing and publishing this Act, in Vindication of the same.*

**O**PPPOSITION to the revelation of the GRACE of God, is interwoven with the corrupt nature of man. There is nothing, wherein the universal depravation of the human nature more evidently appears, than in despising and rejecting the grace of God, which bringeth salvation to all men; for, by the *plan* of salvation, as it is laid out and extended in the holy scriptures, the greatest revenue of glory redounds to God; and therefore it is the greatest evidence of enmity in the sinner, to slight the manifold wisdom and unspeakable love of God that shines therein. It would seem strange to one, who knew nothing of the corruption of the human nature, that any should refuse the choicest blessings, for this reason, that they are freely given, and because it is the will of God, that they are freely received by those who are *wretched, miserable, poor, blind and naked*: yet so it is, that sinners, in those deplorable circumstances, have, in all ages, manifested the warmest opposition to the free grace of God through Jesus Christ, wherever it has been revealed unto them; and this has been the spring of all the degeneracy and apostacy of the church, both under the Old and New Testaments.

When the Lord erected the *Jews* into a national church at mount *Sinai*, the moral law, as it was there published, and all the sacrifices and typical ordinances which he instituted among them, were full of free grace and mercy, and were plainly designed to lead men off from all their



own doings for life, unto the doing and dying of the glorious *Messiah*, as the only ground of their justification, and title to eternal life : but it is obvious from scripture, that the generality of the *Jewish* church contemned and rejected the grace of God, displayed in the types and shadows, promises and prophecies of that dispensation ; therefore the Lord gave them up to their own hearts lusts, and they wandered in their own counsels ; and so, before their captivity, they fell frequently into idolatry, and, after it placed the whole of their righteousness in the mere outward observance of the ceremonial law, together with their own traditions, as is evident from the repeated charges laid against the *Scribes* and *Pharisees* by our Lord, when dwelling among us in the days of his humiliation ; and accordingly the Spirit of God testifies against the great body of the *Jewish* nation, that, being ignorant of God's righteousness, and going about to establish their own righteousness, they submitted not themselves to the righteousness of God.

The same legal spirit appeared very early in the Christian church. The natural bias that is in the heart of man unto justification by works of the law, discovered itself in the tenets and opinions, which were taught and vented by the false teachers in the very first age of Christianity ; as is manifest from several of the Epistles of *Paul*, where, in opposition to these false teachers, the doctrine of justification by the free grace of God, or by *faith without the works of the law*, is largely insisted upon. And, as this spirit of legalism was at the bottom of all the errors that ever infested the Christian church ; so we find it runs thro' the whole mystery of iniquity, that has been vented and maintained by *Romish Babylon*, to the ruin of multitudes of precious souls.

When the Lord was pleased to bring about the reformation of this land from *Popish* darkness, it was by the means of preaching the gospel-doctrine of free grace, and justification through the imputed righteousness of the Lord Jesus Christ. This was the foundation and groundwork of the other steps of reformation in the worship discipline and government of the house of God : the Lord's servants being animated by faith's views of gospel-grace, were bold and valiant in setting up and defending

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all the parts of reformation, according to the pattern shewn in the word of God: and thus a nation was born at once, and a people brought forth in one day.

But the enemies of our reformation, envying the flourishing state of this church, were indefatigable in contriving ways and means to sully her beauty, and to bring her again under the yoke of bondage, from which she had been relieved by such a wonderful chain of adorable providences.

Accordingly, several years after the reformation, *Prelacy* was introduced, and the *Arminian* scheme, being hatched abroad, and calculated to exalt the powers of corrupt nature, soon met with a favourable reception, about the beginning of the last century, from the prelatic party both in *Scotland* and *England*; who, as they were pointing plainly towards *Rome*, so they embraced the *Arminian* errors, as opening a more easy passage to that idolatrous church. Not to speak of the keenness, whereby *Laud's* party in *England* propagated this doctrine, it is well known, that the apostate prelates in *Scotland* at that time were most warm and zealous defenders thereof; as appears not only by the severe sentences passed by that Antichristian court, the high commission, whereof they were members, against many of the Lord's servants and people, particularly, the act of banishment passed against that eminent servant of Christ, Mr. *Samuel Rutherford*, from his flock at *Anwoth* to *Aberdeen*, for writing against the *Arminians* at that time; but also, by the just censures passed by that memorable assembly at *Glasgow*, Anno 1638, against these pretended bishops, and some other ministers who were deeply involved in the same defection; where, besides many gross scandals and immoralities, it will be found, that many of these men were deposed, and otherwise censured, for teaching and venting *Papish* and *Arminian* errors, as may be seen from the transactions of that assembly related in that excellent *Latin* history, entitled, *Historia motuum in regno Scotiæ*.

When the Prelates, who were the strenuous defenders of *Arminianism*, were thus justly censured in *Scotland*, they fled into *England*; where, besides their being the first authors of the civil war, they procured a large declaration to be sent unto *Scotland*, in the king's name, wherein that famous assembly 1638, is severely condemned in the whole

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of their conduct, and particularly, for inflicting censure upon *Arminians*. As this paper was justly condemned by the assembly that met at *Edinburgh* 1639. and afterwards by the estates of the kingdom, as a scandalous libel upon the church and nation; so, by the Lord's blessing upon the reformation of this church, which he then brought about by his mighty arm, the open defenders of *Arminianism*, durst not set up their heads, during the whole time of that reforming period, till *abjured prelacy* was again re-imposed after the restoration of king *Charles II.*

But although the *Arminian* doctrine had poisoned multitudes both in *Scotland* and *England*, by means of the popish and prelatie party of these times; yet, as the errors, held by *Arminius* and his followers, were condemned by the famous synod that met at *Dort*, anno 1619, and by this church, anno 1638, and by all the divines of any reputation for soundness, both abroad, and at home; so, this pernicious scheme being so directly contrary to the scripture doctrine contained in the confessions of the reformed churches, few of the more sober and serious in these lands were misled thereby; until at length, a more refined, and, consequently, a more dangerous scheme of *Arminianism* was hatched and vented in *England*, by Mr. *Richard Baxter*; which, as it came nearer to the legal terms that some time before had been used by divines of reputed orthodoxy, in explaining of gospel-truth; so it quickly spread, like an overflowing flood, among those of the Presbyterian persuasion in *England*, and gradually crept into many pulpits of *Scotland*, even after the revolution; partly out of zeal against the real *Antinomians*, and partly by reason of the great noise raised by some ministers against the preachers of the *Doctrine of Grace*, as teachers of *Antinomianism*; and, by this means, the doctrine of the gospel, quickly getting the name of a new scheme, became, almost every where, evil spoken of.

When matters with respect to doctrine came to so deplorable a situation in this church, that they who taught the absolute freedom of the covenant of grace, and the unlimited grant, that God hath made in his word, of Christ and salvation with him to the world of mankind, and such like doctrines, were branded as venting a new  
scheme

*scheme* of divinity: it is no wonder that the church of Scotland should grow worse and worse, and be left in the righteous judgment of God, to an open affronting of the truth of the gospel, and consequently of Christ himself, who is the substance of it, by the assembly that met *anno* 1717. when they dismissed without censure a professor of divinity, who had taught a *scheme* of *Pelagian* and *Arminian* errors mentioned and condemned in a former *act* of this Presbytery. And from that time forward there is the warmest opposition made to the DOCTRINE OF GRACE, whenever it came upon the field, before the judicatories of this church. whereof there is some lamentable instances condescended upon in the following *act*.

From this short account of the *rise* and *progress* of the opposition to the DOCTRINE OF GRACE, may be gathered the great hazard and danger that this church and land are in of being overrun with *Paganism* and *Infidelity*: for, though the Lord has been pleased to make gospel light break forth in some corners of the land, yet, in many more places, the darkness is no less remarkably increased, and opposition to the truths of the gospel is mightily abounding; yea the floodgates of legal and corrupt doctrine are so wide opened, particularly by *many preachers* and *ministers* that have lately entered into the church, as to threaten the utter extinguishing of any beams of light that have been shining amongst us.

Many are the awful symptoms and evidences of the danger we are in this way. Such as (1.) The intolerable freedom that is used with the *holy scriptures*; some denyingt hem in bulk; others wrestling them to their own destruction; and others passing profane jests upon them; whereby that word is sadly verified among us, 2 Pet. iii. 3.—*There shall come in the last days scoffers, walking after their own lusts.* (2.) Socinian and Arminian doctrine is now in such general request, that some have ventured openly to recommend these principles without being noticed by any of the judicatories of the church. Mr. William Wishart, principal of the college of Edinburgh, has recommended Dr. Scougal's *life of God in the soul of man*, upon which Mr. Whitfield's experiences are founded; a book calculated to lead off from faith in the righteousness of



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of Christ without us, to a righteousness within us; and inward *sensations*, as the ground of our pardon and acceptance before God. The said Mr. *Wishart* has also recommended Dr. *Whichcot's* sermons unto young ministers and students; a book that is open and plain in favours of the *Socinian* and *Arminian* schemes. When a worthy minister of this church recommended the *Marrow of Modern Divinity*, a book designed to vindicate the DOCTRINE OF GRACE, in opposition to the *Antinomian* and *Neonomian* extremes, the assemblies *annis* 1720 and 1722 severely animadverted upon it: but, when a scheme of *Arminian* and *Socinian* doctrine is now recommended, the judicatories take no manner of notice of it. Hence it follows, (3.) That ministers have been encouraged to entertain their hearers with *harangues* upon moral subjects, without ever mentioning the peculiar or supernatural truths of Christianity, or shewing the connection that is between the duties of the law and promises of the gospel; and consequently, the people hear nothing from many of them but a system of *heathen philosophy* intermixed with *Arminian* tenets, instead of the mysteries of the gospel; whereby multitudes have been prepared for the blind reception of that strong delusion at this day, whereby they have believed a lie. (4.) The most part by far of all the late writings, both upon the controversy with the *Deists*, and that with the *Arians*, suppose the *Arminian* principles, as granted; so that, in what is looked upon to be the fashionable reading of the times, what ever hand the students turn unto, they must fasten upon *Arminian* principles, as out of debate; and yet this dreadful snare is scarce, if at all, taken notice of, or warned against by the most part of those to whom the instruction of youth is now committed, nor yet by the assemblies of this church.

From what has been said, it will easily appear to the unprejudiced, that the ministers of the associate presbytery were bound in duty to God, and to the present and succeeding generations, to pass and publish the following act concerning the Doctrine of Grace: in regard,

1. The said Doctrine has met with a great deal of opposition from the present judicatories, as hath been hinted above; and therefore, when truth is controverted and opposed,

posed, it ought to be transmitted to the following generation with a solemn and peculiar testimony unto it.

2. The presbytery having now, for several years, observed with regret, that atheism and infidelity are upon the growing hand, occasioned by the free and open passage which the judicatories have made for the spreading of *legal* and *Arminian* doctrine, they judged it their duty without farther delay, to mint at witnessing for these great truths, which have been so particularly condemned and opposed in their day, relating to the freedom of grace, both as to the purchase and application of redemption.

3. The assembly 1720 and 1722 having adduced our Confession of Faith and Catechisms, to support the errors contained in their acts, it is therefore necessary to vindicate these our excellent standards from the injuries done them by these assemblies.

4. As the government of the house of Christ is an hedge to the doctrine (for while the purity of discipline and government according to Christ's institution is maintained, it will be an effectual check upon all the errors that may be vented in prejudice of the doctrine of his grace;) so, upon the other hand, when the purity of doctrine is corrupted, the purity of government cannot long subsist; of which the present judicatories gave a sad and lamentable instance: their stated and tenacious opposition to the Doctrine of Grace ever since the year 1717, has opened the door to all these corruptions and defections with respect to the discipline and government of the church, which have come to such a height at this day.

For these and the like reasons, the Associate Presbytery appointed a committee of their number to prepare a draught of an act concerning the doctrine of grace, vindicating and asserting the said doctrine, as revealed in the holy scriptures and agreeably thereto, set forth in our Confession of Faith and Catechisms, from the errors vented and published in some acts of the assemblies of this church, passed in prejudice of the same. And the said draught having been laid before the presbytery, after serious deliberation and reasoning thereupon, it was at a meeting of Presbytery, at Edinburgh October 21. 1742. unanimously approved of, enacted, and ordered to be published. The tenor whereof follows.



# A C T

OF THE

## *Associate Presbytery;*

CONCERNING THE  
DOCTRINE of GRACE:

Wherein the said DOCTRINE, as revealed in the HOLY SCRIPTURES, and agreeably thereto, set forth in our CONFESSION OF FAITH and CATECHISMS, is asserted and vindicated, from the errors vented and published in some ACTS of the Assemblies of this church, passed in prejudice of the same.

**A**T Edinburgh, the twenty first day of October, one thousand seven hundred and forty two years. The which day and place, the ministers and elders, associate together in a presbyterial capacity, being met in presbytery; and taking to their serious consideration, that though it has been the privilege of this church, ever since the reformation, to enjoy pure standards of doctrine, agreeable to the holy scriptures; particularly, the large Confession of Faith, exhibited to the estates of parliament, Anno 1551, and by them ratified, Anno 1560 and afterwards sworn to in the national covenant, together with

several excellent catechisms expressing the same doctrine ; as also, the *Westminster* Confession of Faith and Catechisms, now of public authority for many years, as most agreeable to the word of God, and in nothing contrary to the received doctrine of this church ; and that tho' the whole land stands indispenfibly bound, by the oath of God, constantly to adhere unto and defend the doctrine contained in the confessions of this church, as God's undoubted truth, grounded only upon his written word ; yet there has been a manifest departure from the said purity of doctrine, as formerly professed in this church and land, particularly by the present judicatories of this national church, their tolerating and protecting the erroneous, supporting and countenancing error, and their passing several acts in prejudice of, and contrary to the doctrine of the grace of God, contained in the foresaid Confessions and Catechisms, agreeable to the holy scriptures ; whereby a God of truth is highly dishonoured, the gospel perverted, the whole land involved in the guilt of perjury and apostacy from the Lord, and consequently the salvation of multitudes of souls manifestly endangered : and likewise considering, that the assemblies 1720 and 1722 adduce our Confession of Faith and Catechisms, in support of the several erroneous propositions contained in the acts of these assemblies, relative to a book, entituled, *The Marrow of Modern Divinity* ; whereby a blot and stain is cast upon these excellent standards, and many have been poisoned with the legal doctrine contained in the said acts, and propagated through the pulpits of *Scotland*, under the mask and covert of being agreeable to the word of God, and the foresaid standards :

And, whereas this presbytery, when they enacted and published their Act, Declaration and Testimony for the doctrine, worship, government and discipline of the church of *Scotland*, and against several steps of defection from the same, both in former and present times, did, upon the grounds and reasons contained in the said act, condemn the errors vented by Mr. *Simson* and Mr. *Campbel*, which were either not noticed at all, or but slightly censured by the present judicatories ; but, by reason of the great variety of other matters contained in the said act,

and



and that a judicial testimony was then necessary without farther delay, the presbytery could not, at that time, enter into such a particular enquiry into the several acts of assembly, that either darkned or directly impugned the doctrine of grace in the salvation of sinners, as the importance of the subject did require : therefore, they now find themselves bound in duty and zeal for the glory of God, the vindication of his truth, as contained in the holy scriptures, and agreeably thereto, professed in the public standards of this church : as also for contributing what in them lies, through grace, to put a stop to the spreading of legal and *Arminian* doctrine wherewith the whole land is like to be overflown, to the ruin of many precious souls, who, by the Lord's blessing upon this mean of his appointment, may come to be established in the truth as it is in Jesus ; and farther considering, that all ranks are indispensibly obliged by solemn covenant, sincerely, really, and constantly, to endeavour, in their several places and callings, the preservation of the reformed religion in the church of *Scotland*, in doctrine, worship, discipline and government ; and, in like manner, the extirpation of heresy, schism, and whatever shall be found to be contrary to sound doctrine, and the power of godliness : having promised and sworn by the great name of the Lord our God, that they shall continue in the profession and obedience of the foresaid religion, particularly, (as in the acknowledgement of sins, and engagement to duties) against the errors vented by the *Independents*, *Antinomians*, *Arminians*, *Socinians*, *Scepticks* and *Erasians*, to which may be added *Neonomians* : THEREFORE, for the above and other weighty reasons, the Associate presbytery did, and hereby do, judge it their duty according to the powers given them by the Lord Jesus Christ, as a judicatory of his house, to assert the truth from the holy scriptures, and our standards of doctrine, concerning the free grace of God, in the salvation of mankind lost ; in opposition to the corrupt doctrine vented in some acts of assemblies, darkning or enervating the same. And to this they reckon themselves the more warranted and obliged, in regard that the salvation of sinners is manifestly endangered, by errors and mistakes anent the nature

of faith, and God's gift of eternal life unto us, the compleat satisfaction of the glorious Surety, the absolute freedom of the covenant of grace, and other important doctrines which are opposed and subverted by the acts of assembly-aftermentioned. For,

### FIRST,

Although the judicatories shewed such lenity towards Mr. *Simson*, that much of the time of three several assemblies, *Annis* 1715, 1716, 1717, was spent in labouring to screen him from just censure, notwithstanding of his having vented such dangerous errors, as sap the very foundation of all revealed religion; yet, when the doctrine comes upon the field, which tends to advance the freedom of grace. in opposition to man's natural powers of performing that which is spiritually good, it meets with a condemnatory sentence at once. For the assembly that met *Anno* 1717, that same day in which they dismissed the process, against professor *Simson* in such a superficial manner, they condemn in the strongest terms, the following proposition advanced by the presbytery of *Auchterarder*, viz. 'That it is not sound and orthodox to teach ' that we must forsake sin in order to our coming to ' Christ, and instating us in covenant with God ;' for, the general assembly ' declare their abhorrence of the foresaid ' proposition, as unsound and most detestable.' Act 10. *Assem.* 1717.

The presbytery of *Auchterarder* were at that time endeavouring to put a stop in their bounds, to the spreading of *Arminian* and *Baxterian* doctrine, which was then vented in many places of the kingdom; and, therefore, they agreed on some propositions, anent the freedom of grace, whereof the above was one, expressing the sense and meaning of our confession in opposition to legal doctrine; and resolved to require satisfaction of young men, as to these points, before they should be licensed by them, in order to know their soundness anent the doctrine professed in the church of *Scotland*: yet, the assembly did not only severely censure the conduct of that presbytery, but condemn the above proposition in the foresaid manner; and this they did, even before calling that presbytery, and hearing what they had to offer in support thereof:

of; and having condemned it, they then ordered that Presbytery to compear before the commission of assembly in *August* thereafter, and give an account of what they meant by the above proposition. Accordingly, by act 8. 1718, it appears, that the said Presbytery of *Auchterarder* compeared before the commission, and satisfied them as to their meaning; notwithstanding whereof "The commission did admonish them, and discharged them to use that expression in time coming; and the brethren of *Auchterarder* did engage to observe this their prohibition. The general assembly approves of the actings of the said commission in this matter, and, for the vindication of the bretheren of the Presbytery of *Auchterarder* they appointed these presents to be printed among their public acts."

The associate Presbytery cannot but with regret observe the manifest and glaring partiality of the judicatories for many years past, with respect unto doctrine, shewing their displeasure, in several instances, against those who vented or published any thing in support of the scripture doctrine, concerning the freedom of grace, in opposition to the *Neonomian* scheme; and, upon the other hand, screening and protecting those, who have vented opinions and tenets evidently favouring *Legal* and *Arminian* doctrine; and, as this has paved the way for the other defections that presently prevail; so it is error in doctrine, corruption in discipline, and tyranny in government, wherewith the present judicatories are justly loaded, that has now rendered communion with them most unsafe for any that would desire to cleave to the reformed and covenanted principles of the church of *Scotland*. Was there any thing like an equal warmth shewn against any, or all the errors vented by Mr. *Simson* as in the above case? No, the assembly 1717; are at a deal of pains in their act to palliate and excuse them; the worst they say of them is, that they are "Expressions that bear, and are used by adversaries in a bad and unsound sense." But, when the above proposition comes upon the field, altho' it has a manifest tendency to advance the freedom of grace in the application as well as the purchase of redemption, and was levelled against the legal doctrine of the times,

yet

yet the assembly declare their abhorrence of it, as unsound and most detestable.

Now, if this proposition is to be abhorred as unsound and most detestable, namely that it is not sound and orthodox to teach, that we must forsake sin in order to our coming to Christ, and instating us in covenant with God; then, according to that act of assembly, it would be sound doctrine to teach "That a sinner must forsake his sin in order to his coming to Christ, or, which is the same thing, That it is a man's duty to forsake his sin, in order to his coming to Christ; but this is evidently contrary to scripture: For,

(1.) Altho' it is the unquestionable duty of the creature to forsake and abandon whatever is forbidden by the law of his Creator; yet, since life and immortality are brought to light by the gospel, the law binds to the observation of that order and connexion of duties, which is laid out in the word of grace; and it is plain that the first and leading duty, required in the law, upon the revelation of the grace of God in the promise of the gospel, is, "to believe that report; for without faith it is impossible "to please God, Heb. xi. 6. He that believeth on the Son "hath everlasting life; he that believeth not the Son shall "not see life, but the wrath of God abideth on him, John iii. 36. Hence it follows, that according to scripture, every act of the soul, is performed by a person before saving faith or coming to Christ, is sin; for "whatsoever is not of "faith is sin," and therefore cannot be a forsaking of sin.

(2.) As the above act of assembly is contrary to the scripture order and connexion of duties, so likewise it is contrary to that order of gracious operation held forth in scripture: for our forsaking of sin (being a branch of true repentance, importing purification of heart, and the exercise of love, which is the fulfilling of the law) is in scripture expressly declared to be a fruit of faith, which faith is the soul's coming to Christ; and consequently to maintain, That we must forsake sin in order to our coming to Christ, is as much as to say, we must have repentance, purity of heart, and love, in order to our believing in Christ: whereas, on the contrary, the Lord hath declared in his word, that faith worketh by love; that he purifies the hearts of his people by faith; and has promised, that



they shall look upon him whom they have pierced, and shall mourn for him. According to the assembly's doctrine, our forsaking of sin, which is the removal of the soul's disease, must be at least commenced or begun, in order to our coming to him who is the physician ; and that we must repent of our sin in order to our coming to him, who is exalted to give repentance as well as forgiveness of sins ; whereas the Spirit of God, in scripture, has declared, that God having raised up his Son Jesus hath sent him to bless us, in turning away every one of us from his iniquities : and that sinners are called and invited to look and come to Christ for salvation both from sin and wrath, and this without regard unto any previous qualifications in them. This coming is indeed inconsistent with a resolution to go on in sin : yet it is plain that no sinner can wash himself before he come to the fountain opened for sin and uncleanness ; whereas the assembly have inverted this order, and have said, upon the matter, that we must be holy, or so and so qualified, in order to our coming to Christ, or having a vital union with him ; which is the very soul of *Neonomian* and *Arminian* doctrine. According to scripture, all gracious actings of the soul (whereof the forsaking of sin is an eminent one) flow from that virtue and influence, which is derived from Christ the true vine, and that in a way of faith's union with him ; since, without him, or separate from him, we can do nothing ; and therefore it is vain to pretend to any gracious, evangelical or acceptable act, but by virtue of grace and strength derived from Christ, or until the soul come to Christ, and be united to him, as the living root, and fountain of all gracious influence.

(3.) As forsaking of sin is no small part of conversion, so the above act of assembly evidently tends to exalt man's natural powers, and his own ability to convert himself, or prepare himself thereunto ; and thus it greatly favours the *Pelagian* doctrine on this head, expressly contrary to scripture, which declares, that naturally we are dead in trespasses and sins ; without strength, yea, that our mind is enmity against God.

Wherefore the presbytery did, and hereby do, upon the grounds and reasons above-mentioned, CONDEMN

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the following propositions, as unsound doctrine. (1.) That (notwithstanding the foresaid gospel order and connection of duties) mankind sinners must forsake their sins, in order to their coming to Christ, and being instated in covenant with God. (2.) That a natural man can of himself forsake his sin ; or, that he can receive any strength from Christ, to enable him to forsake sin in a spiritual and evangelical manner, until, by the power of the Spirit of Christ working faith in him, he come to Christ, is united to him, and thus created in Christ Jesus, unto good works. (3.) That any good or commendable qualifications are required or expected of sinners, in the gospel-call or offer, in order to their coming to Christ, and being instated in covenant with God. All which propositions are contrary to the doctrine held forth from the holy scriptures in our Confession of faith, Chap. ix. § 3. " Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation ; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto." And Chap. xiv. § 2. where the principal acts of saving faith are said to be, " Accepting, receiving, and resting upon Christ alone for——sanctification," whereof forsaking sin is a branch.

And the Presbytery acknowledge, assert and declare, That it is the duty of all, upon the revelation of Christ in the gospel, and without looking for any previous qualifications in themselves, instantly to believe in him for salvation, both from sin and wrath ; and that, in so doing only, they will be made, in a gospel manner, to mourn for sin, forsake it, and live unto righteousness : so that it is not possible for any man, of himself, to forsake his sins, nor is it consistent with the divine method of grace held forth in the gospel, that a sinner should receive strength and grace to forsake his sins, or actually to exercise gospel-repentance, until he is determined and enabled by the power of the Spirit of faith, to look or come to Christ, the Prince and Saviour exalted to give repentance and forgiveness of sins.

Therefore, upon the grounds and reasons foresaid, the Presbytery exhort and warn all under their inspection to be aware of every doctrine that has a tendency to pervert the

the gospel order in the manner above condemned ; or to exalt corrupt nature unto ability of will to any spiritual good accompanying salvation : as the above doctrine, of forsaking our sin in order to our coming to Christ, manifestly doth ; in regard a natural man can no more forsake his sin, or qualify himself for the grace of God, than the *Ethiopian* can change his skin, or the leopard his spots, according to the doctrine contained in the foresaid passages of our Confession, and in our Larger Catechism, Q. 32.

## SECONDLY,

! Opposition to the gospel truth did farther appear, when in the year 1720, the assembly took occasion from the reprinting a book entituled, *The Marrow of Modern Divinity*, with a *Preface* by a worthy minister of this church, now deceased, to give a more deep wound to the gospel-doctrine of free grace, by condemning several precious and important truths, thro' the sides of that book, in the 5th act of the said assembly. And altho', upon a representation given in by some ministers to the assembly 1721, laying open the dangerous consequences of the said act, the assembly that met *Anno* 1722, asserted the truth, concerning some points of doctrine, in the express words of our Confession and Catechisms, yet the said act of assembly 1720, not only stands unrepealed, but its authority, as a standing act in full force, is maintained and confirmed by act 7th assembly 1722, entituled, act concerning Doctrine, confirming and explaining the acts 5th and 8th of the general assembly *Anno* 1720. In the said act, ' The general assembly finds, that the said assembly 1720, in these acts, had no design to recede from the received doctrine of this church, nor by them have done injury to truth, nor give countenance to error, — and considering, that the brethren's desire, that the act 1720 should be repealed, is unjust, the assembly does refuse the same. And in regard the said act 1722 is expressly said to be in vindication of the above two acts of assembly 1720, and for wiping off (what they call) injurious aspersions, cast upon them by the brethren, in their representation ; it plainly follows, that whatever truths may seem to be asserted by

the assembly 1722, they can be understood in no other sense, than will agree with the acts of assembly 1720.

Wherefore, altho' this presbytery are far from putting that book entituled *The Marrow of Modern Divinity*, or any other private compofure, upon a level with our approved standards of doctrine; or to vindicate every expression in that book, or any other private writing, as absolutely faultless: yet, in regard the assembly have singled out the said book, of all others that have been published, and passed such a peculiar sentence against it, strictly prohibiting and discharging all the ministers of this church to recommend the said book, and requiring them to warn their people not to read or use the same; though the difference between the law and the gospel, and between the covenant of works and the covenant of grace, as also the true way of attaining gospel holiness, be therein set forth in a very clear light. And likewise, in regard that many of the less judicious may be imposed upon, to believe that all and every one of the positions, condemned in the foresaid acts of assembly, are damnable heresies; when the assembly 1722, 'do strictly prohibit and discharge all the ministers of this church to use by writing, printing, preaching, catechizing, or otherwise teaching, either publicly or privately, these or any of these positions above mentioned (in their act) or what may be equivalent to them, or of like tendency, under the pain of the censures of this church conform to the merit of their offence:' and farther considering that, under the colour of condemning the said book, several important and precious truths are deeply wounded, and the purity of doctrine contained in our Confession of Faith and Catechisms, obscured and perverted: THEREFORE, upon the above and other weighty reasons, this presbytery judge it their duty, to endeavour the preservation of the purity of doctrine and that the same may be faithfully transmitted to succeeding generations, by vindicating the professed principles of this church from the injuries done them, in the above-mentioned acts, and asserting the truth from the holy scriptures, and our standards of doctrine, in opposition to the errors and mistakes contained in the said acts.

The first head of doctrine, as classed by the assembly



1720, in their fifth act, concerning a book entitled *The Marrow of Modern Divinity*, is concerning the nature of faith. But, because of the relation that there is between faith and the gift or grant that God has made of Christ unto mankind in the gospel-promise, and the dependency that faith has thereupon, it will be necessary, in order to the more distinct opening up of the nature of faith, to take notice.

I. Of the injuries done to truth by the foresaid assembly 1720, act 5. under the head.

*Of Universal Atonement and Pardon.*

Under this head, the following passages are quoted by the assembly, *Marrow*, &c. p. 108. 'Christ hath taken upon him the sins of all men.' The author's words are 'Christ, as man's surety,—according to that eternal and mutual agreement, that was betwixt God the Father and him,—put himself in the room and place of all the faithful, *Isa.* liii. 6. *And the Lord hath laid on him the iniquity of us all.*' Then came the law, as it is the covenant of works, and said (*N. B.* Here the author cites *Luther's* words) I find him a sinner, yea, such an one as has taken upon him the sins of all men, therefore let him die—and so the law—set upon him, and killed him, and by this means was the justice of God fully satisfied, his wrath appeased, and all true believers acquitted from all their sins,' &c.

The next passage quoted by the assembly is p. 119. 'The Father hath made a deed of gift and grant unto all mankind, that whosoever of them all shall believe in his Son, shall not perish, &c. *i. e.* (whosoever believes or is persuaded that Christ is his, for this must be the sense according to the former passages.) Hence it was that Christ said to his disciples, go and preach the gospel to every creature under heaven; that is, go and tell every man without exception, that here is good news for him, Christ is dead for him.' The author adds, and if he will take him and accept of his righteousness, he shall have him. Here the author brings in the similitude of a good king, causing a proclamation to be made through his

whole kingdom, that all rebels and banished men shall safely return home ; because, at the suit and desert of some dear friends of theirs, it hath pleased the king to pardon them. . Certainly (says the author) none of these rebels ought to doubt, but he shall obtain true pardon for this rebellion, and so return home, and live under the shadow of that gracious king.' Then follows the quotation of the assembly, ' Even so our good king, the Lord of heaven and earth, hath, for the obedience and desert of our good brother Jesus Christ, pardoned all our sins.' It is added by the author, ' and made a proclamation throughout the whole world, that every one of us may safely return to God, in Jesus Christ. Wherefore (says he) I beseech you make no doubt of it, but draw near with a true heart in full assurance of faith, Heb. x. 22. The assembly likewise quote p. 127, 128. where the author is exhorting and encouraging sinners, to come to Christ or believe in him, notwithstanding of their sins and the aggravations of them, from these scriptures, " This is " a faithful saying and worthy of all acceptation, that Christ " Jesus came into the world to save sinners; the whole need " no physician, but they that are sick ; he came not to call " the righteous, but sinners to repentance," the assembly's judgment on the above passages, is as follows. ' Here ' is asserted an universal redemption as to purchase, contrary to John x. 10, 15, 27, 28, 29. and xv. 13. and xvii. Titus ii. 14. Conf. chap. iii. § 6. chap. viii. § 8. Larger Cat. Q. 59.

There is nothing in the above passages, that in the least countenances universal redemption as to purchase. a doctrine which the presbytery rejects and condemns, as contrary to the scriptures, and places of our Confession and Catechisms quoted by the assembly. Nor can the author of the Marrow be justly censured for venting any such error ; for he plainly teacheth through the whole of his book, that Christ represented, and suffered for none but the elect ; as p. 108. ' Christ put himself in the room and ' place of all the faithful ;' by which he understands the elect, as he expressly declares in the first sentence of his preface, ' Jesus Christ, the second Adam, did, as a common ' person, enter into covenant with God his Father, for all the

‘ the elect, that is to say (says he) all those that have  
 ‘ or shall believe on his name.’ Whereas the universalists contend, that God, in sending of Christ, had no respect to some, more than to others, but destined Christ for a Saviour to all men alike.

As the author has expressly declared himself for a particular redemption and representation; so neither will the above passages, quoted by the assembly, bear the charge of an universal redemption as to purchase. The first passage from the Marrow, p. 108. ‘ Christ hath taken upon him the sins of all men,’ is part of a sentence quoted from *Luther on the Galatians*, and is sufficiently guarded against the charge of universal redemption as to purchase, by what the author says immediately before and after the said passage, as above. As to the next condemned position, ‘ God the Father hath made a deed of gift and grant unto all mankind, that whosoever of them all shall believe in his Son, shall not perish, but have everlasting life,’ will indeed bear a sufficiency of worth and merit in the sacrifice of Christ, for the salvation of all men, and the removal of all legal bars that stood in the sinner’s way; and that Christ crucified is the ordinance of God for the salvation of mankind, in the use-making of which only they can be saved; and consequently a full warrant to gospel-ministers, to proclaim these glad tidings unto every man, and a warrant to all and every one to believe these glad tidings, with particular application to their own souls: but all this will not infer an universal atonement or redemption as to purchase. Neither will the following words infer any such charge, ‘ Go and preach the gospel to every creature under heaven, that is, Go and tell every man without exception, that here is good news for him, Christ is dead for him, and if he will take him, and accept of his righteousness he shall have him.’ It is manifest from the book itself, that the author’s design in quoting the above passage from Dr. *Pres- ton’s* treatise of faith, is not to determine concerning the extent of Christ’s death, but to discover the warrant that sinners have to believe in Christ, namely, the unlimited offer and free gift of Christ, to every man in the world, which necessarily supposes, that Christ crucified

is the ordinance of God for salvation to mankind, as distinguished from fallen angels ; and therefore the obvious meaning of the expression must be, Tell every man that Christ is dead for him, *i.e.* for him to come to, or believe on for salvation; even as it might be said to the man-slayer of old, that the city of refuge was prepared and open for him to fly to, that he might be safe: and this is what the author of the *Marrow*, according to scripture, declares, that every man ought to be persuaded of, namely, that Christ is the ordinance and gift of God, for salvation to him in particular; which is quite contrary to the doctrine of the *Arminians*, who deny a particular persuasion to be in faith, upon the free offer in the gospel, as to the person's own salvation.

Since then it appears, from the sense and meaning of the author, that the above passages cannot be interpreted, as favouring universal redemption as to purchase, there must be something else intended by the condemnatory sentence of the assembly. And it will be obvious, from the tenor and strain of the assembly's act, that under the misapplied title of universal redemption as to purchase. They condemn the universal and unlimited offer of Christ unto mankind sinners, as such. For altho' the assembly 1722 seems to own, that the revelation of the divine will in the word affords a warrant to offer Christ unto all, and a warrant to all to receive him; yet they can own that warrant, only in a consistency with their notion of faith, that is, a warrant only for the elect, or those who are so and so qualified to receive Christ; but they do not own that mankind sinners, as such, however sinful and miserable, have any such warrant: and consequently, the revelation of the divine will in the word, making such a gift of Christ to the world of mankind sinners, as such, as affords a warrant to offer Christ unto all without exception, or to preach the gospel to every creature, and a warrant to all to receive him; and the sovereign grace that has made this grant or deed of gift, not to devils, but to men; are encroached upon and injured by the acts of both assemblies, *Annis* 1720 and 1722.

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The scripture expressly asserteth, John iii. 27. "A man can receive nothing except it be given him from above;" and therefore the receiving of Christ necessarily presupposeth a giving of him. There may be indeed a giving of Christ where there is no receiving, as this is the great sin of the generality of the hearers of the gospel, who will not come unto him that they might have life: but in no case, could there be a receiving of Christ for salvation, if there were not a giving of him before; or which is the same thing, a revelation of him in the word, affording a warrant for sinners, as such, to receive him. Now, this deed of gift or grant made to all mankind, in the word, is the very foundation of our faith, and the ground and warrant of the ministerial offer, without which no minister could have authority to preach the gospel to every creature, or to make a full, free and unhampered offer of Christ, his grace, righteousness and salvation to all mankind to whom they have access in providence.

This deed of gift, or grant of Christ in the word, unto mankind sinners, as such, is expressly set forth in several texts of scripture, 'Isai. ix. 6. Unto us a child is born, unto us a Son is given. John iii. 16. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Chap. vi. 32. My Father giveth you the true bread from heaven. Acts iv. 12.—For there is none other name under heaven given among men, whereby we must be saved. 1 Job. v. 11 This is the record that God hath given to us eternal life, and this life is in his Son. Rev. xxii. 17.—Whosoever will, let him take of the water of life freely.' From which scriptures the following truths are evidently clear. (1.) Altho' the purchase and application of redemption be peculiar to the elect, yet the warrant to receive Christ is common to all, as they are sinful men and women of Adam's family, 'Prov. viii. 5. Unto you, O men, I call, and my voice is to the sons of men.' (2.) The giving mentioned in the above texts is not to be understood of a giving into possession, which is peculiar to them only who believe; but it is a giving by way of offer, whereupon one may take possession; or such a giving as warrants a man to believe, or receive the gift, and there-  
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fore must be inferior to actual believing; even as the Manna behaved to be given, or rained down, before it could be tasted or feed upon: and thus 'God gave his only begotten Son, that whatsoever believeth on him should not perish, but have everlasting life:' from whence it follows, that Christ is the Saviour of the world, and his salvation a common salvation, *Jude* ver. 3. So that mankind lost have a common interest in him, which fallen angels have not; it being lawful and warrantable for us, not for them, to take possession of Christ, and the whole of his salvation. (3.) The persons to whom this grant and offer is made, are not the elect only, but mankind considered as lost. For the record of God, being such thing as warrants all to believe on the Son of God as appears from the above scriptures, it is evident, that it can be no such warrant, to tell men that God hath given eternal life to the elect; as the offering of a gift to a certain select company can never be a warrant for all men to receive, or take possession of it. This will farther appear if it be considered, that the great sin of unbelief lies, in not believing the 'record that God hath given us eternal life.' Unbelief doth not consist in a mere disbelieving of that proposition, That God hath given eternal life to the elect; for the most despairing unbeliever may be persuaded hereof, and their belief of it adds to their anguish and torment: but they do not set to their seal that *God is true*; on the contrary, they make God a liar, in not believing the record of God, even that he hath given unto them eternal life in his Son Jesus Christ; as hereby they deny the faithfulness of God in that record, and his being indeed in earnest in that grant and gift of Christ, made unto sinners, as such, in the gospel: they slight and despise the authority of a God of grace, commanding them to give this answer of a particular applying faith, unto the offer of his grace in his word, and his call to receive the same; and so flying in the face of God's record and testimony, they deservedly perish in unbelief, seeing the kingdom and gift of God was brought near to them in the offer of the gospel, and they would not take it.

The above doctrine concerning the gift of Christ in the word, unto mankind sinners, is likewise from the  
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holy scriptures asserted in our Confession of Faith and Catechisms, particularly, *Conf. Chap. vii. § 3.* ‘ He freely offereth unto sinners, life and salvation by Jesus Christ ; requiring of them faith in him, that they may be saved, and promising his holy Spirit, to make them willing and able to believe.’ Where it is plain, that the offer of life and salvation, is unto mankind, considered as sinners ; and that therefore, sinners, as such have a warrant to believe, or receive the unspeakable gift of God according to the scriptures quoted in the Confession, Mark xvi. 15, 16.—‘ Go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not, shall be damned.’ John iii. 16. ‘ God so loved the world,’ &c. And the same doctrine is also taught, *Larg. Cat. Q. 63.*

Wherefore the presbytery did, and hereby do, for the grounds and reasons above-mentioned, acknowledge, declare and assert, that God the Father moved by nothing, but his free love to mankind lost, hath made a deed of gift and grant, of his Son Jesus Christ, unto mankind, in the word, that whosoever of them all shall receive this gift by a true and lively faith, shall not perish, but have everlasting life : or, which is the same thing, that there is a revelation of the divine will in the word, affording a warrant to offer Christ unto all mankind without exception, and a warrant to all freely to receive him, however great sinners they are, or have been ; and that this gift is made to mankind only, and not to fallen angels ; according to the doctrine held forth from the scriptures and our Confession above quoted.

And the presbytery hereby reject and condemn the following tenets and opinions, contained in or couched under the foresaid acts of assembly. (1.) That the free, unlimited and universal offer of Christ in the gospel, to sinners of mankind, as such, is inconsistent with particular redemption ; or, that God the Father his making a deed of gift unto all mankind, that whosoever of them all shall believe on his Son, shall not perish, but have everlasting life, infers an universal atonement, or redemption as to purchase. (2.) That this grant or offer is made only to the elect, or to such who have previous qua-

fications commending them above others. Which doctrines are quite contrary to the passages of scripture, and our Confession of Faith, above quoted. In the next place,

## II. *Concerning the Nature of Faith.*

The assembly 1722 do not only take notice of the definition of faith in the Marrow, without mentioning the other passages quoted by the assembly 1720, and by them condemned under that head: which might seem to give ground to apprehend that the assembly 1722, had passed from any vindication of what the assembly 1720 had done in condemning these and other passages and quotations, as contrary to the holy scriptures, our Confession of Faith and Catechisms; especially when they say, 'That the said passages are condemned only in so far as they import the said erroneous opinions,' ascribed unto them. Yet as truth was never, in any age, condemned under the notion of truth, but of error: and, whereas the title, of the act of assembly 1722 shews that it is designed for confirming as well as explaining the act 1720; and that not only is there no honour done to condemned truth, by any acknowledgment of an error in the management of the said assembly 1720; but their act continues to stand in full force among those designed for public use: upon these and the like grounds, the presbytery find that the truth contained in these passages, is not only left bleeding, but has received a further wound by the said assembly 1722. Wherefore, tho' the presbytery do not find it expedient to insist on every particular expression or proposition, condemned by that assembly 1720. Yet they judge it necessary, for the vindication of truth, and as a mean of transmitting it in its purity unto after ages, to take notice of some of the propositions condemned by the said assembly; particularly, p. 118. 'there is no more for him (*viz.* man) to do, but only to know and believe that Christ hath done all for him.' The passage relative to this subject in the said page stands thus, 'All the covenant that believers are to have regard unto for life and salvation, is the free and gracious covenant that is betwixt Christ, or God in Christ, and them. And, in this



‘ this covenant, there is not any condition or law to be performed, on man’s part, by himself; no; there is no more for him to do, but only to know and believe that Christ hath done all for him.—Here you are to work nothing, here you are to do nothing, here you are to render nothing unto God; but only to receive the treasure, which is Jesus Christ, and apprehend him in your heart by faith;—so shall you obtain forgiveness of sins, righteousness and eternal happiness.—not by doing, but by receiving. Nothing here cometh betwixt, but faith, only apprehending Christ in the promise.’ Then the following words, p. 119. which immediately follow what is above, are particularly cited as erroneous: ‘ This then is perfect righteousness (these words are here omitted by them, to hear nothing, to know nothing, to do nothing of the law of works, but) only to know and believe, that Jesus Christ is now gone to the Father, and sitteth at his right hand, not as judge, but as made unto you of God, wisdom, righteousness, sanctification and redemption.’

The next passage condemned by the assembly is quoted by the author from Dr. *Preston* on faith, Marrow, p. 120. ‘ For as much as the holy scripture speaketh to all in general, none of us ought to distrust himself, but believe that it doth particularly belong to himself.’ They also refer to several other pages of the Marrow, without condescending upon the expressions that relate to the nature of faith. But the doctrine contained in the above passages, and likewise in the passages referred to by the assembly, in so far as they respect the nature of faith, will be illustrated by what shall be said in vindication of the author’s account of justifying faith as quoted by the assembly from p. 119.—‘ wherefore as *Paul* and *Silas* said to the jailor, so say I unto you, believe on the Lord Jesus Christ, and thou shalt be saved, that is, be verily persuaded in your heart, that Jesus Christ is yours, and that you shall have life and salvation by him; that whatsoever Christ did for the redemption of mankind, he did it for you.’ The judgment of the assembly 1720 upon this head, is as follows, ‘ This notion of saving faith appears contrary to scripture, *Isa.* l. 10. *Rom.* viii. 16. 1 *John* v. 12.

‘ and to *Confess.* chap. xviii. § 1, 3, 4. and to larger Catechism, Quest. 81. 172. all which passages shew, that assurance is not of the essence of faith; whereas the passages cited from the Marrow, &c. appear to assert the contrary making that saving faith commanded in the gospel, a man’s persuasion that Christ is his and died for him, and that whoever hath not this persuasion or assurance hath not answered the gospel call, nor is a true believer.

The general assembly *Anno* 1722, in their 7th act confirming and explaining the above act of assembly 1720, vindicate the said act upon this head, and particularly condemn the author of the Marrow for making that to be the justifying act of saving faith, ‘ A man’s being persuaded that Christ is his, and that he shall have life and salvation by him, and that whatsoever Christ did for the redemption of mankind, he did it for him.’ And all the account which that assembly give of faith is as follows, ‘ That a belief and persuasion of the mercy of God in Christ, and of Christ’s ability and willingness to save all that come unto him, is necessary unto justifying faith.’

The presbytery judge it their duty to enquire somewhat particularly into the nature of faith, above described; in regard that a right notion of the nature of faith, as revealed in the holy scriptures, and agreeably thereto, set down in our standards of doctrine is so necessary to the salvation of a sinner, and that the same have been so much darkened by the assemblies of this church. For, altho’ the assembly 1722 seems to refuse the charge of excluding from the nature of faith its appropriating act, yet it is impossible to vindicate them from it; in regard they speak of no other assurance in faith, but a persuasion of the mercy of God in Christ, and of Christ’s ability and willingness to save all that come unto him, which is a persuasion that devils and reprobates may have. And in agreeableness to this view of faith, they condemn the assurance which the author of the Marrow advanceth, when he makes that to be the justifying act of faith, ‘ A man’s being persuaded that Christ is his, that he shall have life and salvation by him, and that whatsoever Christ did for the redemption of mankind, he did it for him. Which, (says the assembly) is contrary to the texts of scripture, and

and passages of our Confession and larger Catechism cited by the assembly 1720.

But it will be obvious to any who considers these places of scripture, and passages of our Confession and larger Catechism, quoted by the assembly, that they speak directly of the assurance of sense, or reflexion; whereby believers are certainly assured that they are in a state of grace, upon the evidence of these marks which the Lord has given of his own work in the soul; and not of the assurance which is in faith, in the direct act thereof, and which is founded upon the word alienarily. For the question here is not concerning the present state of the person, which he is called to examine, according to the rules of God's word; the believer being called to examine himself, whether he be in the faith, that in the use of appointed means he may grow up to the full assurance of his being in a state of grace, which shall issue in compleat and eternal salvation; and the unbeliever or natural man being called to examine himself, that he may be so far from believing that he is in a gracious state, that he may be persuaded of the quite contrary, or that he is at present in a state of condemnation and wrath, so as he may be convinced of the necessity of believing on the Son of God, who is come to seek and to save that which is lost. But the question is concerning the nature of that faith, which all the hearers of the gospel are called unto, and which the scripture plainly describes to be a believing in God, and a trusting in his salvation, a receiving of Christ, a believing the record, that God hath given unto us eternal life, that he will be our God, and that we shall be his people; and so a calling him our father, our husband, our God, upon the warrant of his own word of grace. Believers indeed may be frequently in the dark as to the reality of their faith, and their present saving possession of eternal life; and there is nothing in the *Marrow* denying or opposing this, yea, on the contrary, it is plainly asserted: but there is a great difference between the assurance of our state of grace which respects the state we are in already, and the assurance of the promise of salvation, or, an assured faith of righteousness and salvation in Christ Jesus, as held forth to every sinner of *Adam's* race, to whom the gospel comes,

to be received and applied by them, for their own benefit according to that awful caution; *Heb. iv. 1. Let us therefore fear, lest a promise being left us, of entering into his rest, any of you should seem to come short of it, viz. by unbelief, as is clear from the context.* For by this assurance or persuasion of faith, and confidence in a promising God in Christ, we take possession of salvation as presented to us in the promise, and thus we enter into rest, *Heb. iv. 11.* But that assurance spoke of in the articles of our Confession of faith and Catechism, cited by the assembly, is an assurance that the faith which we have, is indeed the faith of God's elect; or that we are in a gracious state, the issue whereof shall be in full and compleat salvation; which assurance is founded upon the evidence of the reality of our faith, by comparing it with the marks thereof in scripture, the connexion stated in scripture between these evidences and salvation, and the testimony of the Spirit, shining on his own work in the soul, and witnessing with our spirits, that we are the children of God. From all which it follows, that the passages of scripture and our standards quoted by the assembly, do by no means condemn the assurance which is in the direct act of faith, or the appropriating persuasion of faith, corresponding to the gift of Christ in the gospel to every sinner in particular. And since the above act of assembly plainly doth this, when it is therein expressly denied to belong to the justifying act of faith, 'A man's being persuaded that Jesus Christ is his; and that he shall have life and salvation by him; and that whatsoever Christ did for the redemption of mankind, he did it for him.' It is therefore necessary to vindicate this account of justifying faith as agreeable to the holy scriptures, and our standards of doctrine; while the excluding of an appropriating persuasion from the nature of faith, tends effectually to shut that door of access unto the Lord Jesus, which God has opened, by the grant that he has made of Christ in the gospel to sinners of mankind in exclusion of the angels that fell.

That the general nature of faith, as it is opposite to unbelief or doubting consists in a persuasion of, the reality of what is testified, is what cannot be well refused and can as little be reasonably denied, that, where the testimony



ny to be believed is a promise of good to be communicated, a man's faith of that testimony necessarily includes his believing the certain accomplishment of that promise to him, and his confidence in the person who has given the promise, that he will do as he has said. And it is no less evident, that when an offer is made in the word of grace, to be received by faith, a person does not by faith receive that which is offered, unless he believe it is his, by virtue, or upon the warrant of that offer made of it to him. And so, if a king shall make a proclamation of a pardon and indemnity to rebels; and his servants, by warrant from him shall say to all the rebels in his kingdom, To you is this proclamation of grace sent; a man must surely either believe the pardon of his own crime of rebellion in particular, or else reject the king's proclamation of grace. Neither will it avail that the man believes in general, that there is pardon proclaimed to rebels in general: this they may believe who need it not, as being loyal subjects: and this they may also believe who reject it, and continue in their rebellion. Yet the particular persuasion above-mentioned is that which the assembly here denies to belong to the nature of the justifying act of faith; and thereby do really turn justifying faith into that popish general faith, abjured by our national covenant; or they make it a faith to be built, in whole or in part, upon something wrought in, or done by us; whether our act of believing or repenting, or what else needs not here be insisted on.

That justifying faith has in it an appropriating persuasion, or a man's being persuaded that Christ is his in particular, is further evident from the following reasons. (1.) When a man's conscience is truly awakned and convinced by the Spirit of God as a spirit of conviction, the man then sees himself in particular bound under the curse; the law accusing and condemning him in particular, saying, Thou hast sinned, and therefore thou art cursed; for, 'cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10.' And therefore faith, whereby the blood of Jesus is apprehended and improven for cleansing the conscience from guilt, and loosing that bond of the curse, must appropriate and apply Christ, as made a curse for the sinner in particular

cular, 'to deliver him from the curse of the law; otherwise the gospel revelation and offer of Christ could not be found suitable to the man's particular case; neither would the free gift be found to be as full unto justification, as the offence thro' the law was unto condemnation; which were contrary to *Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree. Rom. v. 18.—21. Therefore as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men to justification of life. For, as by one man's disobedience many were made sinners; so by the obedience of one, shall many be made righteous. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.* And here it may be observed that as a man having only a general faith of the law, as condemning sinners in general, will easily rest in a general faith of the gospel, or of Christ's willingness and ability to save sinners, or to save them that come to him; so one brought by divine convincing power to a special faith of the law, as what particularly is directed against him for his condemnation, such a person's conscience cannot be satisfied, nor will it absolve him, or he be purged from guilt, till he has got the special faith of the gospel, or of the mercy of God in Christ, as reaching to him in particular: or be made to believe in particular for himself, that Christ is his, and that he shall have life and salvation by him.

(2.) A man's being persuaded that Christ is his, is necessary to answer the call or offer of the gospel according to the deed of gift or grant that God has made of Christ in the word. Now, salvation is offered to every one in particular, that hears these glad tidings, 'Acts ii. 39. The promise is unto you:' and therefore it is certain, that faith which is the answer of the soul to the call of God in the gospel, must lay hold on salvation for the person in particular. For suppose that the offer of the gospel be to all in general; yet, if a man is not influenced by the holy Spirit,

Spirit to appropriate to himself the common salvation, or what did lie before in common, in the gospel offer, he cannot be said to receive or close with Christ as offered therein. Wherefore the assembly, by denying this appropriating persuasion to be in the nature of faith, fly in the face of the scripture of truth, *Acts* iii. 26, *Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* *Isa.* xlv. 22. *Look unto me and be ye saved, all the ends of the earth.* Which scriptures, and many others that might be quoted to this purpose, plainly require an appropriating act of faith from every one, without which there can be no answering the testimony of God therein revealed. Doth the testimony of God run out in such terms, *Unto you is the word of this salvation sent, the promise is unto you whosoever will, let him take?* Then the act of faith, corresponding to such a testimony, must certainly be an appropriating persuasion, *Surely shall one say, in the Lord have I righteousness.* And this no way contradicts what is frequently found, in the sad experience of the believer, who may want the comfort of his faith for a long time, and have sad mixtures of darkness and unbelief attending its exercise, so as to doubt of the reality of his faith, or that it is of a right kind. For still doubting can no more be said to be in the nature of faith, because it frequently takes place in the believer, by reason of prevailing unbelief and indwelling sin, than darkness can be said to be in the nature of the sun, because he is sometimes eclipsed; for faith and doubting are in their own nature opposite; and therefore, tho' a true believer is not at all times assured of his being presently in a state of grace, and capable thence to draw the conclusion, that he shall be saved; but may wait long before he obtain this assurance, according to our Confession and Catechisms; yet this says nothing against that man's being persuaded that Christ is his, according as Christ is held out and made over in the promise unto him. And further, if the assembly, by condemning the appropriating persuasion of faith, thereby mean to limit and restrict the object of the external offer of Christ unto the elect only, then this also is plainly contrary to scripture, *Prov.* viii. 4. *Unto you, O men, I call; and my voice is*  
E
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unto the sons of men. Acts xiii. 47. *I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.* Mar. xvi. 15. *Go ye into all the world, and preach the gospel to every creature.*

From all this it is evident, that the faith of the operation of God, must answer and correspond to the testimony and record of God, which is the foundation of it: so that, when he says unto us as sinners, *I am the Lord thy God*, it is our duty to say, *This is our God for ever and ever*; or, which is the same thing, to be persuaded that Christ is ours, and God, our God in him. This is farther evident if it is considered.

(3.) What is the Lord's name revealed to us? We cannot but deny his name without this appropriating persuasion, that he is ours; for his name is JEHOVAH OUR RIGHTEOUSNESS, *The light of the Gentiles*. Thus he speaks to the whole visible Church, *I AM THE LORD YOUR GOD*: yea his name is *Salvation to the ends of the earth*. And, as he commands to proclaim his name, and preach this gospel to every creature; so the answer of faith, which corresponds to this testimony and record of God as the foundation of it, must be, *He is Jehovah my righteousness, my light, my salvation, the Lord my God*: otherways we refuse to own him by that name by which he has revealed himself to us, and do thus deny his name.

(4.) The command of God doth further evince this truth, that it is the indispensable duty of every hearer of the gospel thus to believe in the Lord Jesus Christ, even to be verily persuaded that Jesus Christ is his. For in the preface to the ten commandments, God makes over himself to sinners as their God and redeemer; and, as all the commandments are directed to every one in particular, so the first commandment, *Thou shalt have no other gods before me*, requires every one to know and acknowledge the Lord to be his God and Redeemer. On this head, we are taught, *Larger Cat. Quest. 104* That our trusting in God is the suitable exercise of that acknowledging of him as the only true God and our God, which is there required. And this is a clear evidence, that there can be no trusting in God without faith's persuasion of his being our God.



God : whence, according to the word of God and our received standards, there can be no trusting in Christ without faith's persuasion that Christ is ours, the great God our Saviour, *Isa. xii. 2. Behold God is my salvation ; I will trust and not be afraid.*

(5.) The appropriating act of faith is further illustrated from the covenant relation betwixt Christ and the whole visible church, which, in scripture, is commonly set forth under the similitude of a marriage relation betwixt husband and wife ; as, *Isa. liv. 1. More are the children of the desolate, than the children of the married wife ;* where the church of the Jews is said to be married to the Lord : and hence, apostasy from his worship, doctrine and laws, to which they are bound by covenant, is called *adultery and whoredom, Ezek. xvi. Hos. i.* and in many other places. Thus we find, when the Lord would reclaim a backsliding church from her defections and apostacies, he is pleased, in a way of sovereign grace, to urge them thereunto from the consideration of this marriage relation betwixt him and them ; as, *Jer. iii. 1. Though thou hast played the harlot with many lovers, yet return again unto me : and verse 14. Turn, O backsliding children, saith the Lord, for I am married unto you.* Now, the answer of faith which God challenges, is *verse 4. Wilt thou not, from this time, cry unto me my Father, thou art the guide of my youth ?* And, when he promises to make his grace sufficient for them to this end, it is in terms of appropriation, *verse 19.—And I said, thou shalt call me, my Father, and shalt not turn away from me : And so, when they mutually turn to the Lord, they take up their relation to him by covenant, as the leading motive of their return by faith, saying, as in verse 22.—Behold, we come unto thee, for thou art the Lord our God.* Indeed, this appropriation of faith just corresponds unto the promise or grant of grace made to the visible church, as the *echo* to the *voice*. *Zech. xiii. 9.—I will say, it is my people : And they shall say, the Lord is my God ;* and in this way, the soul is betrothed unto him for ever, in righteousness, in judgment, in loving kindness and in tender mercies.

The assembly, moreover, deny, that it belongs to the

justifying act of faith, a man's being persuaded *that he shall have life and salvation by Christ*: but there can be no true faith without this persuasion in some measure or degree. For, faith is a believing the promise, *and this is the promise that he hath promised us, even eternal life*: it is a believing the record, and this is the record, *that God hath given to us eternal life, and this life is in his Son*. Hence, this persuasion, *that we shall have life and salvation by Christ*, is the same thing with a believing on the Son, or a resting on him for salvation. It is evident that none can believe on Christ, trust in him or rest on him for salvation, without some degree of persuasion, that they shall have life and salvation by him, *viz.* a salvation from sin as well as from wrath: and accordingly, we find the saints of God in scripture, expressing themselves in the terms of this persuasion; *Acts xv. 11. We believe that, through the grace of the Lord Jesus Christ, we shall be saved*; *Micah vii. 7.—I will wait for the God of my salvation*: so that, without this persuasion, that we shall have life and salvation by Christ, we do not set to our seal that God is true, nor give that answer of faith, which the Lord points out, as the only suitable answer unto his call of *looking unto him for salvation*.

The third part of the description of faith condemned by the assembly is, *That whatsoever Christ did for the redemption of mankind, he did it for you*. But this branch of the persuasion of faith the apostle affirms, when he says, *Gal. ii. 20—I live by the faith of the Son of God, who loved me and gave himself for me*. It is certain, that what Christ did for the redemption of mankind, was his obedience unto the death in their room; and this his doing and suffering is that surety-righteousness, which, as the second *Adam*, he has wrought for us, and for the sake of which the Lord is well-pleased. Now this perfect righteousness is brought near to every one of us in the gospel, even to the *stout-hearted and far from righteousness*, and is laid in *Zion* as the foundation of our acceptance with God, and hope of eternal life and salvation; so that, this persuasion, that *whatsoever Christ did for the redemption of mankind, he did it for us*, must, in connexion with the former, enter into the nature of that faith,

faith, which answers the call and revelation of God in his word; and, accordingly, we find the faith of the operation of God corresponding herewith, expressed *Isa. xlv. 24. Surely, shall one say, In the Lord have I righteousness and strength.*

Upon the whole, the assembly, by condemning the above description of faith, have both condemned the scripture account of the true nature of faith, and also the scriptural order, in which faith appropriates or closes with its object: for the first thing to be believed, or to be persuaded of, upon the revelation of the grant that God has made of Christ unto mankind sinners in the word, is, that *Christ is ours*; upon which there will follow according to the measure of faith a persuasion, *That we shall have life and salvation by him, and that whatsoever he did for the redemption of mankind, he did it for us.*

This account of the nature of faith, is the same with what is contained in our approved standards of doctrine before the year 1647. *Palatine Catechism* (taught in this and other reformed churches.) *Quest.* 'What is true faith? *Ans.* It is an *assured* affiance kindled in my heart by the holy Ghost, by which I rest upon God, making sure account that forgiveness of sins, everlasting righteousness and life is bestowed, not only upon others, but also upon me, and that freely by the mercy of God, for the merit and desert of Christ alone.' *Old Confess. Art. iii.* 'Regeneration is wrought by the power of the holy Ghost, working in the hearts of the elect of God an *assured* faith in the promise of God, revealed to us in his word, by which faith we apprehend Christ Jesus, with the graces and benefits promised in him.' Unto which agrees the catechism of the famous Mr. *James Melvil*, in the answer to that question, What is faith? *Ans.* 'It is my sure belief that God both may and will save me in the blood of Jesus Christ, because he is almighty, and has promised so to do.' And it must be observed, that the real agreement and harmony between the more ancient and latter way of describing faith, is declared, by the *acts of assembly* 1647 and 1648, receiving and approving the *Westminster Confession and Catechisms*, in which it is expressly

expressly asserted, *That the said Confession and Catechisms are in nothing contrary to the received doctrine of the church:* Which they would not have said, if they had not thought that the defining of faith, by a receiving and resting upon Christ alone for salvation, as he is offered to us in the gospel did imply that fiducial act or appropriating persuasion, whereby they ordinarily described faith before that time. However, our Confession and Catechisms are clear enough upon this head, *Conf. chap. xiv. sect. 3.* 'faith is different in degrees, weak or strong,—growing up in many to the attainment of a full assurance, thro' Christ:' (*N. B.* Faith is here asserted to differ in many, not as to assurance, but as to the fulness of assurance) and here they cite *Heb. vi. 11.* and *x. 22.* which scriptures speak of the assurance of faith, and not of sense. *Large Cat. Quest. 72.* 'Justifying faith is a saving Grace, wrought in the heart of a sinner, by the Spirit and word of God, whereby he—not only assenteth to the truth of the promise of the gospel, but receiveth and resteth upon Christ and his righteousness, therein held forth, pardon of sin, and for the accepting and accounting of His person righteous in the sight of God for salvation:' Which they found on *Phil. iii. 9.* and *Acts xv. 11.* *Quest. 73.* 'Faith justifies a sinner—only as it is an instrument, by which he receiveth and applieth Christ and his righteousness.' *Quest. 170.*—'By faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.' *Quest. 189.* 'The preface of the Lord's prayer (contained in these words, *Our Father which art in heaven,*) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and OUR interest therein.' And *Shorter Cat. Quest. 86* Faith in Jesus Christ is a saving grace, whereby we receive, and rest upon him alone for salvation, as he is offered TO US in the Gospel. Where it is evident, that tho' the offer TO US be mentioned last, yet it is to be believed first.

Wherefore, the presbytery did, and hereby do acknowledge, declare and assert, That, in justifying faith, there is a real persuasion in the heart of a sinner, that Christ is his; that he shall have life and salvation by him; and that



that whatsoever Christ did for the redemption of mankind he did it for him; upon the foundation and ground of the gift or promise of Christ in the gospel that is made to sinners of *Adam's* family, as such; and so there is in it a resting upon him alone for the whole of this salvation.

And the Presbytery do hereby reject and condemn for the above reasons, the following doctrines taught in the fore said acts of assembly; (1.) That saving and justifying faith is not a persuasion in the heart, that Christ is ours; that we shall have life and salvation by him; and that whatever Christ did for the redemption of mankind, he did it is for us: (2.) That all the persuasion in justifying faith, is only a belief and persuasion of the mercy of God in Christ, and of Christ's ability and willingness to save all that come to him; this being such a faith as *Papists* and *Arminians* can subscribe unto, in a consistency with their other errors and heresies; (3.) That one must first come to Christ and be a true believer, before he appropriate Christ and the whole of his salvation to himself, upon scripture ground and warrant; whereby the true nature of saving faith is subverted: all which tenets and opinions are contrary to the word of God, and the above passages of our *Confession* and *Catechisms*. Moreover,

III. Under the odious title of

*Holiness not necessary to salvation.*

The Assembly 1720 cites the *Marrow* from page 150 to page 153 to prove the author's erroneous opinion (as they allege) viz. that *holiness is not necessary to salvation*. But the author is in these passages shewing, that the believer is altogether delivered from the law as a covenant of works; which appears from the author's own words, in answer to the question of *Neophytus*, *How far forth am I delivered from the law, as it is the covenant of works?* *Evangelista* answers, 'As it is the covenant of works, you are wholly and altogether delivered and set free from it; you are dead to it, and it is dead to you.—You are now under another covenant, to wit, the covenant of grace, and you cannot be under two covenants at once, neither wholly nor partly; and therefore as, before you be-

' believed, you were wholly under the covenant of works,  
 ' as *Adam* left both you and all his posterity, after his fall;  
 ' so now since you have believed, you are wholly under  
 ' the *covenant of grace*. — You are now set free both from  
 ' the commanding and condemning power of the *covenant*  
 ' of *works*. — And therefore, tho' hereafter you do thro'  
 ' frailty transgress any of all the *ten commandments*, yet  
 ' do you not thereby transgress the *covenant of works*,  
 ' there is no such covenant now betwixt God and you.  
 Which doctrine of the believer's freedom from the law  
 as a covenant of works, is so far from denying that holi-  
 ness is necessary to salvation, that it establishes the neces-  
 sity thereof in its own place, as shall be made evident in  
 considering the passages which are quoted by the assembly  
 1720, upon this head in order to fix upon the author  
 that erroneous opinion, that *holiness is not necessary to*  
*salvation*, viz. page 153. ' If the law say, good works  
 ' must be done, and the commandment must be kept, if  
 ' thou wilt obtain salvation; then answer you and say, I  
 ' am already saved before thou camest; therefore I have no  
 ' need of thy presence, — *Christ is my righteousness, my*  
 ' *treasure and my work*. I confess O law, that I am nei-  
 ' ther godly or righteous, but yet this I am sure of, that he  
 ' is godly and righteous for me. Page 185. Good works  
 ' may rather be called a believer's walking in the way of  
 ' eternal happiness, than the way itself.' The judgment of  
 the Assembly is as follows, ' This doctrine tends to slacken  
 ' peoples diligence in the study of holiness contrary to  
 ' *Heb. xii. 14. 2 Thes. ii. 13. Eph. iii. 10. Isa. xxxv. 8.*  
 ' *James ii. 10. Conf. chap. 13. § 1. Larger Cat. quest.*  
 ' *32. Conf. chap. xv. § 2.*

The general assembly 1722 allege, that the above pas-  
 sage page 153 ' will plainly bear (the author's) rejecting  
 ' of the law, as it requires good works to be done (by a  
 ' justified person) and the commandments to be kept, in  
 ' order to obtain salvation; which (say they) is further  
 ' strengthened by the following words (the omitting where-  
 ' of by the assembly is complained of in the *representati-*  
 ' *on* viz. *For in Christ I have all things at once, neither*  
 ' *need I any thing more that is necessary unto salvation.*  
 ' Then personal holiness and good works, and perseve-

works, is fall; under a from venant thro' yet works, you. the law t holi. neces- ent in embley author ary to works pt, if say, I ve m s, my n nei- bat he works ay of ent d cke ry to v. 8. quest. e pas- cting by a ot, in rther here- tati- ither tion. Feve- ance

rance in holy obedience to the law of God, are not (in the author's opinion) necessary unto salvation; and a man may have all things necessary to salvation, tho' he be not yet a godly man: and therefore the assembly have given no just ground of quarrel; seeing, tho' good works being excluded from being the ground of justification, yet they are necessary in the justified, in order to their obtaining the enjoyment of eternal salvation.' And to the same purpose, they speak in vindication of the 8th act of assembly 1720, enjoining ministers to preach the doctrine ' of free justification thro' our blessed Surety, the Lord Jesus Christ, received by faith alone; and of the necessity of an holy life, in order to the obtaining of everlasting happiness.' In which recommendation, as the imputation of Christ's righteousness unto us is omitted; so, as the said act stands in connexion with the 5th, condemning the believer's plea of Christ's active obedience, in answer to the law's demand of good works for obtaining salvation, it seems evidently to favour the erroneous doctrine, of something wrought in, or done by the sinner, as his righteousness, in keeping the new and gospel-law. Accordingly the assembly 1722 upon this head say, ' If they quarrel the phrase, of obtaining everlasting happiness, they may also quarrel the apostle's expression, 1 Cor. ix. 24, 25. and Phil. iii. 11, 12. For it relates to the obtaining of enjoyment and possession, and not of right and title to everlasting happiness, which all justified persons have already attained.' And in the same act they assert, that it is of dangerous tendency to teach, ' that the law acknowledgeth no works for obtaining salvation, but such as found a title to it before the Lord: whereas (say they) the law requires good works in order to the obtaining salvation, tho' they do not found a title to it.'

The plain scope and tendency of all this, is to countenance and pave the way for the *Arminian* and *Baxterian* doctrine, of the gospel, its being a new, proper preceptive law with sanction, binding to faith, repentance, and other duties, which are consequential to the entrance of sin, and the revelation of the grace of God in the gospel; our personal obedience to which is necessary for our obtaining everlasting happiness: and though the assembly

owns that the righteousness of Christ sounds our title; yet, according to them, we ourselves are to work for the possession; as will further appear from the express words of the act of assembly 1722. 'The assembly considering, that there have at this time been published several positions and expressions, of a pernicious and dangerous tendency; such as, that in the gospel, properly so taken, there are no precepts, the commands of faith and repentance not excepted; that holy obedience is not properly a federal or conditional mean, nor has any kind of causality, in order to the obtaining of glory.' Where it is obvious, that the assembly holds it as a truth, that, in the gospel, properly so taken, there are precepts, and that the commands of faith and repentance are among that number.

If the gospel be taken largely, for a system of all the doctrines, promises, precepts, threatnings, and histories, which any way concern man's recovery and salvation; then, no doubt, all the precepts which belong to, or are deducible from the law of the ten commandments, are contained in it; many of which precepts, having a manifest connexion with the entrance of sin, could not be promulgated before the gospel was revealed, such as, *faith, repentance, witnessing for truth, and against the defections of the times, and the like*; but then, all these precepts are reducible to the law of the ten commandments, though they had no due and proper objects, nor occasion of being exercised in an innocent state. And therefore, if the gospel is taken strictly and properly, as it is contradistinct from the law, it is a promise, containing glad tidings of a Saviour, with grace, mercy, and salvation in him, to lost sinners of Adam's family; according to *Gen. iii. 15. I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Isa. lii. 1, 2, 3. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint*



point unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Luke ii. 10, 11. Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Rom. x. 5.—How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. Gal. iii. 8. The scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. And thus, when the gospel is taken in its proper sense, there are no precepts in the gospel, and consequently all precepts (these of faith and repentance not excepted) belong to the law; which according to the nature of it, being a perfect and complete rule of all internal as well as external obedience, must fasten the new duty upon us, the same moment that the gospel reveals the new object. For it is evident, that, by the law of creation, or of the ten commandments, given to Adam in paradise in the form of a covenant of works, Adam was bound to believe whatever God should reveal, and obey whatever he should command; so that there never was nor can be an instance of duty, owing by the creature to the creator, that is not commanded in the moral law either expressly or by necessary consequence. And therefore since the Lord was pleased to reveal his grace and good will in the gospel, faith and repentance are required in the law, as well as other good works, according to the doctrine held forth from the scriptures in *Larger Catechism*, Quest. 104. where, among the duties required in the first commandment, we find, ‘Believing him, trusting, hoping, delighting and rejoicing in him,—being careful in all things to please him, and sorrowful when in any thing he is offended, and walking humbly with him.’ And Quest. 105. among the sins forbidden there are, ‘misbelief, distrust, incorrigibleness and hardness of heart,’ or impenitency, according to the scripture there quoted, Rom. ii. 5. *But, after thy hardness and impenitent heart, treasurest up unto thyself wrath.* Besides, if the law does not

bind sinners to believe and repent, then faith and repentance, considered as works, would not enter into the ground of our justification before God: for, the scripture considers all works properly done by us, as works of the law, and, under that character, excludes them from the ground of our justification in the sight of God; wherefore if faith and repentance are not works of the law, they are not excluded from, but must belong to the ground of our pardon and acceptance. And this doctrine is the foundation of the *Neonomian* error, which establishes the necessity of another righteousness, agreeable to a new gospel law, in our own persons, besides the righteousness of Christ, as the immediate ground of our acceptance and confidence before God: and it evidently lands in the *Pelagian* universal grace; for if there be a new law, which was never given to *Adam* in innocency, *Adam* never lost that grace whereby that new law is to be obeyed; and if so, he who gave that law, according to them, behoved in justice to give new universal grace wherewith to obey it.

In consequence of the above doctrine, of precepts in the gospel properly so taken, the said act of assembly maintains, that holy obedience is properly a federal or conditional mean, and has some kind of causality, in order to the obtaining of glory. It cannot but be matter of the deepest humiliation to all the true lovers of *Zion*, that ever such doctrine should be inculcate by the authority of the general assembly of the church of *Scotland*, whereby so wide a door is opened to *Arminian* and *Socinian* errors, which, like a flood, have overflowed this church and land.

This presbytery do cordially acknowledge and maintain the necessity of holiness and good works, in their proper place; that they are necessary, as an acknowledgement of God's sovereignty, and in obedience to his command, and as being the end of our election, redemption and effectual calling; necessary, as a part of that salvation, which is begun here, and perfected hereafter; necessary, as being expressions of our gratitude, and as being a special design of word and ordinances; that they are necessary, for making our calling and election sure: and, as is contained in our Confession of Faith, Chap.xvi. §2.—‘ Good works,  
done

done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God.' But as the author of the *Marrow* nowhere denies, but elsewhere plainly asserts, the necessity of holiness in the above or like respects (the fore-mentioned passages, condemned by the assembly, having a manifest relation to the believer's plea against the law's demands of perfect personal obedience;) so, from the whole tenor of the assembly's act it is obvious, that they want to bring in our own holiness or good works, as having a causal influence upon our eternal salvation, and as a federal and conditional mean thereof, which tends to overthrow the whole scripture doctrine of compleat righteousness and salvation, only in and thro' Jesus Christ our Lord.

Nor will it vindicate the assembly, that they speak of obtaining the enjoyment and possession of everlasting happiness by a holy life, but not a right and title to it, which they allow that all justified persons have already attained. For the clearing of which matter it would be considered; that,

1. The condemned passages of the *Marrow* on this head, speak not of salvation compleated, or everlasting happiness in heaven, but of salvation commenced, or begun on earth: for, in opposition to the law, as a covenant of works, demanding works to obtain salvation, the author brings in the believer answering, *I am saved already by the works and obedience of another*; meaning salvation begun, according to Eph. ii. 8, 9 *By grace are ye saved, not of works.* 2 Tim. i. 9. *He hath saved us, — not according to our works.* Tit. iii. 5. *Not by works of righteousness which we have done, but according to his mercy he saved us*; and hence the Spirit of God (2 Tim. ii. 10. 1 Pet. i. 9. declares that believers, even in this life, receive the end of their faith, the salvation of their souls, and obtain the salvation which is in Christ Jesus. All these, and many other places of scripture, speak as the author does, of salvation obtained already in this life; for (as is declared, 1 John iii. 36.) *he that believeth on the*

*the Son hath everlasting life*, viz. in the beginnings and first fruits of it upon earth, as well as the title to it. Now surely we hold our right to, and possession of this begun salvation, not by our works or holy life, but by grace, as it reigns through the righteousness of Jesus Christ unto eternal life; yet this part of the Marrow speaking in such a strain, is condemned by the foresaid act of assembly: while the assembly's restricting the term *salvation*, unto the compleat enjoyment of salvation, is plainly for the sake of that dangerous principle, that tho' our faith and good works are not meritorious, or the cause of our justification, yet they are the cause of our eternal salvation, and a federal and conditional mean thereof. Thus,

2. Whereas the foresaid act of assembly declares, that the obtaining of everlasting happiness is to be meant of the obtaining the enjoyment and possession thereof, and not of a right and title thereto; it will follow, in a consistency with this act, that it is sound doctrine to teach, That we obtain the right to heaven and eternal life by Christ's doing and obedience, but we obtain the possession of it by our own doing or personal holiness: but the scripture asserts, *1 Theff. v. 9. that we obtain salvation by our Lord Jesus Christ. Eph. i. 11. In whom also we have obtained an inheritance. Heb. ix. 2. He hath obtained eternal redemption for us. And whereas that scripture, 1 Cor. ix. 24. quoted by the assembly, seems to make the incorruptible crown to be obtained by our running; it is to be remarked, that the meaning can never be of the believer obtaining, not by faith, but by works; for that word in the original signifies to receive or apprehend, and so is rendered in the words immediately preceeding, viz. *we receive the prize*, and thus, *So run that ye may obtain it*, so run that ye may receive the crown which indeed agrees with the scripture notion of heaven, as it is a gift freely bestowed upon the ground of Christ's righteousness, *Rom. vi. 23. The gift of God is eternal life through Jesus Christ our Lord. Luke xii. 32. It is your Father's good pleasure to give you the kingdom.* And, eternal life is freely given of God, so it is dearly purchased by Christ; and not only the right and title to it*



but also the possession of it is purchased, and therefore called the purchased possession, Eph. i. 14. of which we have the earnest in this life, that is, not only a pledge, but part in hand.

Now, since both part and whole, the begun and complete possession are purchased and obtained by the blood of Christ; who that understands the gospel will venture to say of any of them, that they are obtained by our works or holy life, as properly a federal and conditional mean: though without holiness none shall see God, nor can any be partakers of the inheritance of the saints in light, who are not made meet for it by sanctification and holiness of heart, and (in adult persons) of life also, (this being a great part of that salvation whereof they are here possessed, being also necessarily connected with, and preparative unto the full possession of eternal life hereafter:) yet to speak in the terms of the foresaid act, teaching that we are to obtain the possession of eternal life in heaven by our works and holy life, and at the same time condemning the expression of being saved already by the works and obedience of Christ, is so far from having the appearance of orthodoxy. And, at best, what strange divinity would it be in heaven, to say, Tho' we cannot boast that we have obtained a right to heaven, yet we have obtained the possession of it by our holy life; our title to this salvation we now enjoy, was obtained by Christ's obedience, but our possession of it was obtained by our own obedience. This language would sound ill in heaven, and consequently it should sound ill on earth; for it is not the joyful sound of the gospel, but the unpleasant sound of life, as it were by the works of the law: whereas we find in scripture, that the language of the redeemed is, and will be through eternity, *salvation to our God, which sitteth upon the throne, and unto the Lamb*, Rev. vii. 10. chap. v. 9.—*Thou wast slain, and hast redeemed us unto God by thy blood, &c.*

As to the above passages of the Marrow condemned by the assembly, viz. 'I am already saved, before thou camest, therefore I have no need of thy presence; for in Christ I have all things at once, neither need I any thing more that is necessary to salvation; Christ is my righteousness.'

'nes.

ness, my treasure, and my work. I confess, O law, that I am neither godly nor righteous, but yet this I am sure of, that he is godly and righteous for me.' These being the words of the great reformer *Martin Luther*, wherein he expresses the perfection and extent of Christ's active obedience in our room, answering both the godliness and the righteousness required in the law, and answering the law charge against the believer, as being neither godly nor righteous in himself, and in the eye of the law; were never before quarrelled or condemned by any protestant church. Indeed as the believer has no plea, in answer to the law's demand of satisfaction to justice for sin, but the sufferings of Jesus Christ our surety; so he has no plea, in answer to the law's demand of perfect obedience, for intitling him to eternal life and salvation, but that which here stands condemned by the assembly. For the law demands of every person a nature perfectly innocent and holy, while demanding a life perfectly righteous; and, since we have neither the one nor the other in ourselves, we must have them both in Christ, else we must remain under the condemnation of the law: wherefore, as there is a personal holiness of nature, and righteousness of life, begun in every true believer, which shall be carried on and perfected in the work of sanctification; so there is in Christ a perfect, compleat holiness of nature and righteousness of life which is imputed to the sinner, in the moment of believing, for his justification in the sight of God; and consequently (CHRIST IS GODLY AND RIGHTEOUS FOR ME) is the only answer that the believer can give to the law's demand of good works to be done, and keeping the commandments for obtaining salvation; according to 'Rom. vi. 5. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, and *Con.* chap. xi. § 1. 'These whom God effectually calleth, he also freely justifieth:—Not for any thing wrought in them, or done by them;—but by imputing the obedience and satisfaction of Christ unto them.' So that if we have recourse in the least to our per-

personal holiness, as the ground, in whole or in part, of our enjoyment of grace here, or glory hereafter, we dishonour both the law and law-giver, and rival it with the Son of God, by seeking to divide the glory of our salvation with him. And now, whereas the act of assembly above considered teaches the necessity of personal holiness and obedience, as a federal and conditional mean, and as having some kind of causality in order to the obtaining of glory, it effectually cuts off the believer's plea, of the perfect righteousness of Christ, and holiness of his nature, imputed to the believer, in answer to the law's demand of a holy nature and perfect righteousness of life, for justification and title to eternal life. And as this is contrary to our own Confession of Faith, so likewise to the doctrine of other reformed churches, particularly, *Palatine Catechism*, ' *Quest.* How art thou righteous before God ? *Ans.*—The perfect satisfaction, righteousness and holiness of Christ, is imputed and given unto me, as if I had neither committed any sin, neither were any blot or corruption cleaving unto me : not only the perfect righteousness, but even the holiness of Christ also is imputed and given unto me :—The satisfaction, righteousness and holiness of Christ alone, is my righteousness in the sight of God.'

Wherefore, the presbytery do hereby declare and assert (1.) That the gospel, properly and strictly taken, as contradistinct from the law, is a promise containing glad tidings of a Saviour, with grace, mercy and salvation in him, to lost sinners of *Adam's* family ; and consequently, all precepts (these of faith and repentance not excepted) do in a strict and proper sense belong to the law. (2.) That, as the suffering of Jesus Christ our Surety, is the believer's only plea, in answer to the law's demand of satisfaction to justice ; so the complete and perfect conformity of the Surety to the law, in nature and life, is the believer's only plea, in answer to the law's demand of perfect obedience.

And the presbytery did, and hereby do, upon the above grounds, condemn the following tenets and opinions, (1.) That the gospel strictly taken, is a new, proper and preceptive law with sanction, binding to faith, repentance,

and the other duties which are consequential to the revelation of the grace of God. 2. Though the righteousness of Christ only founds our title to eternal glory; yet it is our personal holiness, or our own obedience to the new law, upon which we obtain the possession thereof. (3.) That our personal holiness or good works have a causal influence upon our eternal salvation, and are a federal and conditional mean thereof; in which sense, the assembly's directing ministers to preach the necessity of a holy life, in order to the obtaining of everlasting happiness, is of very dangerous consequence to the doctrine of free grace. All which positions are contrary to the scriptures and passages of our Confession of Faith and Larger Catechism above cited.

As to

*IV. Fear of Punishment and hope of Reward, not allowed to be Motives of a Believer's Obedience.*

Under this head, the following passage is cited by the assembly, for the proof of this their charge against the author of the Marrow, viz. Page 181. 'Would you not have believers to eschew evil, and do good for fear of hell, or hope of heaven; *Ans. No, indeed,*—for so far forth as they do so, their obedience is but slavish.' And the assembly add, that, 'a great deal more to this purpose is to be seen, Pages 175, 179, 180, 182, 183, 184, and appears contrary to *Psal. xlv. 11. Psal. cxix. 4, 6. Exod. xx. 2. James i. 25. and ii. 8, 10, 11, 12. 1 Tim. iv. 8. Col. iii. 24. Heb. xi. 6, 26. Rev. ii. 10. 2 Cor. v. 9, 10, 11. Heb. xii. 2, 28, 29. 2 Pet. iii. 24. Conf. Chap. xvi. § 2, and 6.* Moreover, the assembly, Anno 1722, say (in answer to the representation, given in the former year by twelve brethren) 'This part of the assembly's act (viz. 1720.) is unfairly represented, seeing they do not draw that inference (viz. fear of punishment and hope of reward, not allowed to be motives of a believer's obedience) from that passage alone, but cite other passages, as page 175, and 179, where fear of punishment and hope of reward, in express terms, and in general without exception, are removed from being motives un-



to the believer's obedience. To which (they say) may be added, Page 73. where he says of believers under the Old Testament, that answerably as they believed, answerably they yielded obedience to the law, without fear of punishment, or hope of reward. And page 216. cited in the following paragraph of the act, where he exhorts the believer, to yield free obedience, without having respect either to what the law of works either promised or threatened ; but also without having respect to what the law of Christ either promiseth or threateneth.' And the assembly further complain of the brethren, ' That, when they say, they heartily approve of the author's position in this sense, viz. That believers are not to do good, for hope of obtaining heaven by their own works and doings, (which, say the assembly, is a calumnious insinuation against the orthodox doctrine) they do not declare themselves, whether they allow, that a believer may and ought to be moved unto obedience by the hope of heaven, in any other sense, than that of a hope of obtaining a right and title to it by his own works : or, if no regard can be had to the promised reward of the heavenly inheritance by a believer in his obedience, without its being mercenary.' But here it may be observed, that the assembly do not treat the brethren fairly, while they take no notice of what is said in the answer given in to the commission of the former assembly, unto the question put to them on this head ; wherein they shew their agreement in principle with the Scriptures and Confession of Faith, and with renowned orthodox divines, as to the motives of the believer's obedience : whereas the assembly do insinuate, in the challenge here given, as if there were ground to suspect the brethren of maintaining, That no regard can be had to the promised reward of the heavenly inheritance, by a believer in his obedience, without its being mercenary ;' while yet the brethren have in their answer to the 12th, query, among other things, declared That taking heaven for a state of endless felicity, in the enjoyment of God in Christ, we are so far from thinking that this is to be excluded from being a motive of the believer's obedience, that we think it the chief end of man, next to the glory of God—and this indeed the be-

‘ liever is to have in his eye as the recompence of reward,  
 ‘ and a notable motive of obedience.’

What the doctrine delivered by the author of the *Marrow*, upon this head, amounts to, may be clearly seen from the pages quoted by the assembly, and is plainly this; That legal mercenary hopes, ought not to influence the believer’s obedience, on the one hand; nor servile, slavish, legal fears, on the other : or that, on the one hand, the believer is not to seek to be influenced to obedience, by the fear of his falling under the eternal loss of the favour of God, and under his eternal displeasure in hell-fire, contrary to that unalterable state of favour into which the believer is brought ; neither is he to fear that even temporal punishment shall be inflicted upon him, in a way of vindictive wrath ; both which are unsuitable to that full assurance of faith of the Lord’s unchangeable love, and of a saving inviolable relation to him, which the believer is always called to maintain and hold fast with steadfastness ; and on the other hand, That believers are not to be influenced to obedience by the hope of reward, or hope of heaven as the reward any way due to their obedience ; that is, either purchased or procured, or to be obtained by any works of righteousness done by them, and so a reward of debt, as if their works were either meritorious in themselves, or meritorious by paction, which is inconsistent with the whole method of grace revealed in the gospel, and particularly to the lively faith believers are called to maintain, of their obtaining heaven and glory, even the full possession of eternal life, by grace or free gift, and not by works.

As to what the law of Christ promiseth or threatens, it is plain, the scope of the author of the *Marrow* is, That, though the believer is called to expect to share of the discipline of his Father’s family in the case of transgression, and to entertain a deep sense of the awfulness of his Father’s frowns and rods ; yet is he called more and more to grow in the genuine spirit and disposition of the children of God, so as to have the love of his Father more and more the motive of his obedience, rather than the fear of the rod : even as a child, tho’ called to fear his father’s displeasure, yet is called to study more and more to be im-  
 pressed

pressed with a sense of his father's love ; so as he may be excited and influenced in his obedience by the love of his father and not the fear of the whip.

That this is the declared meaning of the author, is plain from these passages quoted, and other places in the book: particularly, after it is said page 174, ' We do not therefore destroy or condemn the law, because we say it doth not justify ; ' Then page 175. *Neophytus* is brought in speaking, I do now in some small measure believe, that I am by Christ freely and fully *justified and acquitted from all my sins*, and therefore have no need either to eschew evil or to do good for fear of punishment or hope of reward.' Again, the like expression, which the assembly points to page 179. stands thus in connexion: page 178, at the close, ' Before a man do truly believe in Christ he may so reform his life, &c.——Yet being under the covenant of works, all the obedience that he yields to the law——is (page 179) of —— the *Bond Woman*,——works of a *bond-servant*, that is moved and constrained to do all that he doth for fear of punishment and hope of reward.——He pretends the serving of God, whereas indeed he intends the serving of himself,——is an empty vine, and therefore must needs bring forth fruit to himself.——When a man, through the hearing of faith, has received the spirit of Christ, *Gal. iii. 2.* that Spirit, (page 180) according to the measure of faith, writes the lively law of love in his heart, whereby he is enabled to work freely,——without the coercion or compulsion of the law;——the love of Christ——carries him on,——freely and chearfully,——to keep the law, without fear of hell or hope of heaven.'

These and the like passages plainly shew, that the author's scope is to guard against a mercenary servile spirit in our obedience, acting or bringing forth fruit to ourselves. And to stretch the author's words, further, as if they imported a direction or exhortation to disregard the awfulness of the divine threatenings and judgments against sin, exciting to stand in awe of committing it; and the excellency of the recompence of reward, so as not to be thereby animated in the obedience of love; is contrary to the plain intent of the author's reasoning; as, particularly

cularly may be observed in his doctrine concerning the believer's reward, that it is in God himself, even in the enjoyment of him who is the reward and inheritance; and that this reward is not the reward of service done by the believer, and so not the reward of servants, but the inheritance of sons, secured to the believer, previous and without all respect had to his obedience as the price in whole or in part, or any federal condition of the possession of it; so that he ought to have this reward continually in his eye, to animate him in running forward to the full possession, not to obtain it as the hire or reward of his running, but to hasten to it, because it is freely made over unto him. And thus, consequently, as the believer ought to have in his eye the depth of that misery he has by grace escaped; and to regard and deeply consider the threatnings of that eternal wrath and misery, as they discover what even his sins in themselves deserve: that he may be thereby excited to adore the love of his Redeemer, in delivering him from so great a death, and to thankful obedience to him for the same, according to 2 *Cor.* v. 14, 15. So the believer is also bound to lay to heart the threatnings of fatherly chastisements, as they are evidences of his heavenly father's detestation of sin, exciting him to abhor it the more; and likewise, as evidences of his father's love in correcting him for his profit, and declaring he will do so, that he may be a partaker of his holiness. Such views as these, the believer is called to take of what is promised and threatned: nevertheless, it is quite another matter, and contrary to the genuine exercise of the Christian, as such, to be influenced by the promise and threatning; as if his obedience were the procuring cause, or proper federal ground or condition of his freedom from the punishment, and enjoyment of the blessing; seeing all boasting is excluded by the gospel, so that the believer's sole and only plea is the free, sovereign mercy of God in Christ. Thus the ground of expectation before God, or of confidence in his sight (which is what the author of the *Marrow* has evidently in view) is surely not our obedience, either to the law of works or the law of Christ: and therefore, the motive to obedience ought not to be any servile respect (which is evidently what the author points



points to) either to what the law of works or the law of Christ, either promiseth or threatneth.

But, as the assembly condemn the expressions used in the *Marrow*, without any distinction; so, by what they say in their act, they give too evident ground to think, it is in the above-declared view and sense of the words that they condemn them as erroneous; and that it is the scope and design of their act, to assert a believer's duty of yielding obedience, from a principle and upon the motives of legal, servile fears and hopes.

That this is the mind of the assembly, is evident; considering, that, under this same head, P. 22, 23, 24. of their act 1722, they allow no other legal servile hope of heaven, but the hope of obtaining a right and title to it by our own works; insinuating that no other regard to the reward in our obedience, can be reckoned mercenary; and they assert, that the hope of obtaining the possession and enjoyment of heaven, by our obedience, is not mercenary.

This, then, being the end, the assembly do assign unto the obedience of believers, *viz.* That it is in order to their obtaining eternal life; their after doctrine in this act 1722, page 26. shews. That hereby they understand, that the holy obedience of believers is properly a federal and conditional mean and cause of their enjoying that eternal life: and thus, they divide the glory of our enjoying salvation between Christ and the creature, as to the ground of the hope thereof; while they plainly say, that believers are to be influenced in obedience by these hopes of heaven, which are, at least in part, to be founded upon their own obedience, as the proper federal condition thereof: whereby the whole gospel is perverted, and another foundation laid than that which God has laid in Zion: and this doctrine is particularly contrary to these scriptures, Tit. iii. 4, 5, 6, 7. *But after that the kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, thro' Jesus Christ our Saviour: that being justified by his grace, we should be made heirs, according*

to the hope of eternal life. Rom. iv. 4, 5, 16. Now to him that worketh, is the reward not reckoned of grace, but of debt: but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed. And chap. vi. 23. The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord. Chap. v. 21. That as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord. Chap. xi. 6. And if by grace, then it is no more of works; otherways grace is no more grace: but if it be of works, then is it no more grace; otherways work is no more work. Gal. iii. 3, 11, 12, 13, 14. Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? but that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith; but, the man that doth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Chap. v. 4, 5. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. 2 Tim. i. 9. Who hath saved us, and called us, with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. Eph. ii. 9, 10. Not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Luke xviii. 10. So likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do. Luke i. 74, 75. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life: And

our Confession of Faith, Chap. xii. All those that are justified, God vouchsafeth,—to make partakers of the grace of adoption : by which they—inheriting the promises, as heirs of everlasting salvation.’ Chap. xiv. § 2. —the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for—*eternal life, by virtue of the covenant of grace :*’ comparing the scripture-proof there adduced, *Acts xv. 11. But we believe that through the grace of our Lord Jesus Christ we shall be SAVED, even as they.* Confess. Chap. xx. § 1. the liberty which Christ hath purchased for believers, consists in—their yielding obedience unto him, not out of *slavish fear*, but a *child-like love* and willing mind.” From these and the like scriptures and passages of the Confession, it evidently appears, that true, spiritual obedience flows from, and is influenced by faith’s view of the love of Christ casting out that fear of wrath and punishment which necessarily hath torment in it ; 1 John iv. 18. *There is no fear in love ; but perfect love casteth out fear : because fear hath torment.* Verse 19. *We love him, because he first loved us.* Psal. xxvi. 3. *Thy loving kindness is before mine eyes : And I have walked in thy truth :* and, that on the other hand, it is not influenced by any *servile legal hope* of reward, or any view of a *legal or federal connexion* between the obedience and the enjoyment or possession of the inheritance, which is by promise alone. Neither is there the least countenance given to the opposite doctrines, by these scriptures, where the everlasting inheritance is expressed under the not on-ly by the title of reward ; seeing this reward (being infinite) can only be purchased by an infinite price, even that price given by *Emmanuel* : and this reward is declared to be given to us, not of debt, but of grace ; not to him that worketh, but to him that worketh not, but believeth on him that justifieth the ungodly ; and to be the gift of God through Jesus Christ our Lord. Thus, the believer, in his respect to this recompence of reward, is called to act, not for life as the reward of his service, but from his faith of his certain enjoyment of that life as the reward of the service of the new covenant head ;

and the more he thus views it, the more should and will he be animated to chearful obedience.

Wherefore the presbytery, for the necessary vindication of truth, manifestly injured by the said acts of assembly, did, and hereby do, assert, maintain and declare.

1. That it is a precious gospel-truth, that believers, being heirs of the heavenly inheritance, and having it not by the law, but by free promise, through Jesus Christ; ought not to be influenced in their obedience, by the hopes of obtaining the possession and enjoyment of the inheritance, by any works of righteousness or obedience done by them.

2. That, as they should be moved to obedience from the consideration of the excellency of the heavenly inheritance, even God in Christ as their inheritance and exceeding great reward, and by many other motives: so, particularly, they are to be influenced by this motive, that they have got the begun possession of this inheritance, and have the full possession thereof secured, by rich grace and free promise, thro' Jesus Christ; being made *heirs of God, and joint-heirs with Christ.*

3. That, tho' the believer ought to entertain an holy awe and dread of the majesty of God, and of the awfulness of his threatnings and judgments, both temporal and eternal, against sin and sinners; and to consider from them what even his sins in themselves deserve: yet, he is not called to be moved or excited to obedience to the precepts of the law (either as it is a covenant of works, or as it is a rule of life) by the fear of his falling into hell, for omitting duty or committing sin; but he is called fully to believe his infallible security from going down into that pit, through the ransom which God has found out; so as, through the firm and lively faith of this his safety in a state of favour with God, to have his heart more and more filled with that love which casteth out tormenting fear, and will be natively exercised in a chearful gospel-obedience to all the Lord's commandments

4. That, tho' believers should remember and seriously consider, that there is discipline in their father's family; and believe that they may expect it, when they transgress his law, and keep not his commandments: yet, as thi  
dis-



discipline is instituted on account of remaining corruption in them ; so, the consideration thereof ought to excite them more and more to improve the blood of Jesus Christ by faith, for draining and mortifying this corruption ; and particularly, subduing and removing the legal bias and disposition, which is the strength of sin in them ; that thus, they may be more and more made to serve in newness of spirit, and not in the oldness of the letter.

And the presbytery do, in like manner, condemn the following positions, as dangerous, unsound, and erroneous.

1. That there is a legal connexion instituted, between the obedience of believers, and their enjoying rewards, with escaping punishments, temporal or eternal ; or, that the Lord deals with them in this manner upon law terms ; and that their hopes of enjoying the one, and escaping the other, are to rise and fall according to the measure of their obedience.

2. That a person's being moved to obedience by the hope of heaven cannot be said to be mercenary, in any other sense than that of a hope of obtaining a right and title to it, by his own works : and, that a believer ought to be moved to obedience, or, to eschew evil and do good, by the hopes of his enjoying heaven, or any good temporal or eternal, by his own obedience, as the federal, conditional mean and cause thereof.

All which positions are contrary to the above-cited, and many other scriptures and passages in our standards.

Further,

V. Under this head,

*That the Believer is not under the Law as a Rule of Life :*

The assembly 1720, attempting to prove against the author of the *Marrow* his maintaining the foresaid error, viz. *That the believer is not under the law as a rule of life*, relate some passages out of his book, and then cite a number of pages. The passages related are three ; the last whereof, together with the pages only cited, not being again repeated in the act 1722 ; we shall consider them in the first place. The third passage then in act 1720, is ta-

ken from page 216. of the book, viz. ' You will yield  
 ' obedience to the law of Christ, not only without having  
 ' respect to what the law of works either promifeth or  
 ' threatneth : but also without having respect to what the  
 ' law of Christ either promifeth or threatneth : and this  
 ' is to serve the Lord without fear of any penalty which  
 ' either the law of works or the law of Christ threatens.  
 ' *Luke i. 74.*' This being the passage that affords the af-  
 sembly the most plausible pretence for charging the author  
 with maintaining. *That the believer is not under the law  
 as a rule of life*, it is easy to see how strained they were  
 to prove their point, and how impracticable it was for them  
 to do so, without doing injury to truth. For this passage  
 relates not properly to obedience, but to the motives of  
 the believer's obedience ; and so it belongs to, and is no-  
 ticed upon another head. But as here it is adduced to  
 prove, that the author denies the believer to be under the  
 law as a rule of life, it seems to be very far from answer-  
 ing that end. For, in the passage itself, the author is  
 owning, that the believer should yield obedience to the  
 law : and tho' it could be proven, that he is unduly cut-  
 ting off all regard to the promise or threatning ; yet, while  
 he is not rejecting the command, but maintaining the re-  
 gard the believer ought to have thereunto, and owning the  
 obligation he is under to yield obedience ; the said passage  
 will never prove his maintaining, that the believer is not  
 under the law as a rule of life, but the quite contrary :  
 since here his scope is not to speak of the law, but the  
*sanction*, and to shew what a pure regard the believer ought  
 to have to the command, tho' promises and threatnings  
 both were cut off, and consequently to the law itself, as a  
*rule of life*. But the wrong done to the author, by  
 attempting (tho' in vain) to prove the foresaid error against  
 him, were the less to be noticed, if, at the same time, the  
 most precious gospel-truths were not wronged and wound-  
 ed, as appeareth in what follows.

The assembly 1720, on the same head, cites pages 5,  
 1, 3, 180, 156, 157, 163, 199, 209, 210. of the *Marrow*,  
 as also proving against the author, his denying the law to  
 be a *rule of life* to the believer, and both there, and in  
 the close of the act they condemn these passages, as contra-

to the holy scriptures, and our Confession of faith, but, as it would be tedious, and is needless, to repeat here the passages contained in these pages; so any that please to consult them, may not only see how egregiously the author is wronged by that act, but also may be filled with astonishment to behold, how far the general assembly of the church of Scotland has been left of God, to condemn so many precious truths, manifestly founded on the word of God, and most agreeable to our Confession of Faith and Catechisms.

But farther, the assembly 1720, pretending to prove against the author of the *Marrow*, his maintaining the fore said error, viz. *That the believer is not under the law as a rule of life*; are so far from doing it, that, for proof, they cite and condemn these words, page 250. *As the law is the covenant of works, you are wholly and altogether set free from it*; and, page 151. *You are now set free both from the commanding and condemning power of the covenant of works*. These words says the assembly 1722, 'are descended upon as a part of the proof against the author, of his maintaining this erroneous tenet, *That the believer is not under the law as a rule of life*;' and then they declare, 'that it was not the meaning nor intention of the said act, in the least to insinuate, that *believers in Christ are under the law as a covenant of works or that they are obliged to seek justification by their own obedience*.—And, the assembly appoints, that these two (fore said) passages shall not be understood as a proof of the aforesaid error, in any other sense than as, the assembly did apprehend, that the author understood by the *covenant of works, the moral law strictly and properly taken*, as it appears he does, say they, in other places of the book; as particularly, page 7. he says, *That indeed the law of works signifies the moral law; and the moral law strictly and properly taken signifies the covenant of works*.' Now, the injury which by all this is done to truth, appears in the following particulars.

(1.) They find fault with the *Marrow* for asserting, that the moral law is strictly and properly the covenant of works, and that, as such, the believer is wholly and altogether set free from it; as if his speaking in this manner did afford

afford any proof of his maintaining that the believer is not under the law as a rule of life: whereas, in our larger catechism, quest. 93. What is the moral law? The answer given is a strict and proper definition of the covenant of works, from which the said catechism, in answer to question 97. asserts, that believers are delivered, 'so as' 'thereby they are neither justified nor condemned;' which is the same, in other words, with their being neither under the command of it to be justified, nor under the threatening of it to be condemned thereby. Hence, the assembly, by that act, instead of fixing the fore said error upon the author of the *Marrow*, have but further condemned the truth as expressed both in that book and in our catechism; pretending, that the gospel-doctrine, delivered in that strain, tends someway or other to looseness, or to loose the believer from his obligation to the law as a rule of life.

(2.) As they charge an erroneous sense upon the *Marrow*, without being able to prove it; so their own wrong sense and erroneous opinion upon this matter, is too evident in that act; as therein they make those two propositions to be one and the same, viz. 'That believers in Christ' 'are not under the law as a covenant of works,' and, 'That they are not obliged to seek justification by their own obedience.' These two propositions they make alternatives, and of the same import: but if they be the same, then the believer is no otherwise freed from the covenant of works after he is a believer, than he was before when in unbelief; for, then, he was as little obliged to seek justification by his own obedience, as he is now; and consequently he was as much delivered from the law as a covenant of works, before he believed as since. Yea according to the erroneous position, the believer is no more delivered from the law as a covenant of works, than the unbeliever who is as little obliged to seek justification by his own obedience as the believer is. Here then is a gross perverting of the truth relating to the command of the law as a covenant of works; of which our lesser catechism speaks in this manner, 'When God created man, he entered into a covenant of life within him, upon condition of perfect obedience.' Instead of this, the form of that covenant is altered by



that act of assembly, from man's being obliged to perfect obedience, which was the condition of that covenant; and of life by it, to his being obliged to seek life and justification by his obedience; which is not at all the proper form of the covenant of works, but a consequence from it, and such, as the covenant of works might have been fulfilled without regarding it. For, by seeking, here, must be understood either aiming at, or claiming justification by our own obedience: but, now, if Adam had performed that perfect obedience therein required, he would have been justified, though he had never sought or aimed at his own justification by it, but merely aimed at the glory of God, his Creator; and, though he was to have life by or for his obedience, yet he could never seek or claim life and justification by it, till once he had performed it perfectly.

So dangerous, then, is the altering the words of our standards by any such untenible gloss, that this in particular will be found full of gross error. For, if believers in Christ their *not being under the law as a covenant of works*, is the very same with their *not being obliged to seek justification by their own obedience*; it will plainly follow, that all the children of men now, especially such as are under the outward dispensation of the gospel, are delivered from the command of the law as a covenant of works, equally with the believer, because none of them are obliged to seek justification by their own obedience: and, if they be not under the command of the covenant of works, how can they be under the curse of it? Where no law is, there is no transgression, and where no transgression, there is no penalty; moreover, where none of these are, there is no need of Christ's obedience, either active or passive in their room, and so no need of a preached gospel: this new way then which the assembly takes to explain the old truth, tends to destroy both law and gospel. But it is plain, that though the law or covenant of works be a broken, yet it is a perpetually binding law; and though the sinner be an insolvent debtor, yet the debt both of obedience and satisfaction, lies upon his head, as long as he is under the law, and not under grace, through union to Christ the second Adam, who came to pay that double debt: from which believers in Christ are alone free, through the imputation of his

his law-fulfilling and justice-satisfying righteousness unto them.

The proper form of the commanding power of the law, as a covenant of works, lies in the connexion between personal obedience and eternal life ; and this connexion still stands in that law under which the unbelievers keep himself by his unbelief ; which therefore still binds him, both under the forfeiture of life which the law promised, and under an obligation to that obedience which had this life promised to it. This keeps all the lapsed race of *Adam* under an obligation, not to seek justification by their own obedience, but to despair of life and justification by the law, and to expect death and condemnation by it, according to the sentence thereof passed against them, *Gal. iii. 10.* This standing connexion between obedience, and life, and disobedience, and death, in that law of works which thy are under, holds them prisoners to the law and justice of God, as long as their debt to both is not paid. This connexion then, makes the unbeliever still lie under the condemning power and curse of the law ; whereas, if he were not still under the precept, he could not be under the penalty of that covenant. This also makes him need to seek life and justification by the obedience of Christ ; for, if he were not under the foresaid binding obligation of the law, both as to the DO and DIE of it, he would not need to seek justification to life, nor salvation from death, by the doing and dying, the obedience and satisfaction of Jesus Christ. But the act of assembly 1722, does so much cloud and darken this truth, that it plainly supposes none are under the law as a covenant of works, except these that are under an obligation to seek justification by their own obedience ; and this being an obligation none at all are under, whether believers or unbelievers, the common and valuable privilege of all the hearers of the gospel, in their being obliged to seek justification only through the obedience and satisfaction of Jesus Christ, is thus quite subverted, and, at the same time, the great distinguishing privilege of believers, in being not under the law but under grace, is, by this act, quite overthrown and turned to nothing.

The said assembly owns, in their act, that it is a prece-

ous gospel-truth, *That believers are free from the law as it is a covenant of works*: and hence, some may allege that it is a strained consequence, from their alternative, viz. *That they are not obliged to seek justification by their own obedience*, to infer their destroying the believer's privilege and making him no happier than the unbeliever. But, that their meaning is not wrested, is plain from their condemning, in the same act the following position, viz. *That the law, as to believers, is really divested of its promise of life and threatning of death*: for hence it is evident, that they keep the believer both under the commanding and condemning power of the law, equally with the unbeliever: because if the law, as to the believer, be not really, divested of its promise of eternal life; then, the believer is under the commanding power thereof, so that his obedience, as such, hath the promise of life; and thus, he must have another law title to life and eternal salvation, than Christ's obedience; and, if the law, as to the believer, be not really divested of its threatning of death; then, the believer is under the condemning power thereof, so as his sin and disobedience, even after he is in a justified state, brings him under a legal obnoxiousness to eternal death; wherefore, by his obedience he must have a right to life and justification, according to the law; and by his disobedience, he must come under condemnation and death, according to the same law; and consequently, he is not at all delivered from the law as a covenant of works; so as to be thereby neither justified nor condemned; which is directly contradictory, both to the scriptures of truth, and to our Confession of Faith and Catechisms.

This doctrine is not only highly injurious to the revelation of the grace of God, concerning the believer's privilege; but it is also dishonouring and discrediting to the righteousness of Christ our surety: while, notwithstanding of his doing, upon which alone the believer's legal title to eternal life stands, and his dying, upon which alone his legal security from eternal death stands; yet, the believer, by this corrupt doctrine, is kept both under the DO and DIE of the covenant of works: under the DO, because the law hath still the promise of life, even as to him, and the DIE, because the law hath still the threatning of death,

even as to him ; and so, he hath neither legal security for life by Christ's doing, nor legal security against death by Christ's dying. Thus by this act of assembly, the believer is condemned to remain still under that old law, *If thou doest, thou shalt live*, and, *if thou doest not, thou shalt die* ; notwithstanding all that Christ hath done and suffered for him.

It will not save the matter that the assembly adds, after the foresaid condemnatory words, these following *viz. If by the law they understand the moral law, the rule of life*. For, as this, when connected with the foresaid condemned position, seems unintelligible ; so, if it have any meaning at all, it must import their making the moral law, as it is a *rule of life* to the believer, to have a promise of life and a threatening of death ; or to be a law giving life to them upon their obedience, and denouncing death and damnation to them upon their disobedience : which seems a turning the gospel to a law ; or the law, as a *rule of life* in the hand of Christ, to a law or covenant of works, speaking life to the doer and death to the transgressor ; and so, the matter comes still to the same issue, tho' they would seem here to explain what they condemn.

And that the believer, according to the assembly, is still kept under the law, as a covenant of works, will further appear, if it is considered ; that, tho' they seem to deny, that believers in Christ are under the law as a covenant of works : yet, while they assert, that the law as a rule of life, which the believer is under, is a law that is not divested of a promise of life, and a threatening of death, (which according to our Confession, is the proper notion of the law, as a covenant of works ; ) they likewise maintain, that holy obedience is properly a federal or conditional mean, and has some kind of causality, in order to the obtaining of glory : from which it plainly follows, that believers are still kept under the covenant of works ; in regard that, according to them, the believer's obedience has still the promise of life, and his disobedience the threatening of death ; and in regard they likewise make their holy obedience to be properly a federal or conditional mean, in order to their obtaining eternal glory. But, whatever law they will have the believer under, as a law of



life or death, it is plain that the believer is under no such law; seeing, as the apostle says, *Gal. iii. 18, 21, 22. If the inheritance be of the law, it is no more of promise — for if there had been a law given which could have given life, verily righteousness should have been by the law; but the scripture hath concluded all under sin; that the promise by faith of Jesus Christ, might be given to them that believe.*

Therefore the presbytery did, and hereby do, acknowledge assert and declare, in opposition to these fore said acts of assembly, 1720 and 1722, upon this head :

(1.) That, whatever the law, as a covenant of works, promiseth or threatens, in itself, and as to them that are under it; yet the law, as to the believer, is really divested of the promise of life and threatening of death; and that the believer holds his legal right and claim to eternal life, only by the perfect obedience of Christ to the law in his room; and his legal security from eternal death, only by the compleat satisfaction of Christ to the justice of God, in the threatening of the law; and not by any law having promise of life to his own obedience, or threatening of death to his disobedience: for, *where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord, Rom. v. 20, 21.*

(2.) That, as the moral law doth for ever bind all, as well justified persons as others, to the obedience thereof: so, to assert that the moral law, strictly and properly considered, as a covenant of works, is what the believer is wholly and altogether set free from; will never prove against the asserter thereof, that he maintains the believer is not under the law as a rule of life. And, to the same purpose, the presbytery maintain, that as the law is a covenant of works, believers are wholly and altogether set free from it, set free both from the commanding and condemning power thereof; or, as our larger Catechism expresses it, *delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned*; and that, from the maintaining of this truth, it will no ways follow, that the believer is not under the law as a rule of life.

(3.) That, tho' it be the duty of all who hear the gospel, to seek after life and justification by the obedience of Christ, and not by their own ; yet, while thro' unbelief they do not so, they remain under the law as a covenant of works, both in its commanding and condemning power ; and that it is the peculiar privilege of true believers in Christ, to be free therefrom.

(4.) That, tho' all unbelievers do remain under the law as a covenant of works, both in its commanding and condemning power ; yet none of them are obliged to seek justification by their own obedience ; but, on the contrary, it is the great duty of all the hearers of the gospel, and also their inestimable privilege, to seek justification only thro' the obedience and satisfaction of Christ.

And the presbytery do hereby likewise condemn these following positions which are countenanced by the foresaid acts of assembly upon this head.

(1.) That the doctrine of the believer's being freed from the law as a covenant of works, whether in its commanding or condemning power, is a doctrine of licentiousness, tending any way to free the believer from obligation to the law, as it is a rule of life. ' Do we make void the law thro' faith ? God forbid ; yea, we establish the law.'

(2.) That the believer his not being under the law, and his not being obliged to seek life by his own obedience, are propositions of the same import ; as if unbelievers, under a gospel dispensation, were equally free from the commanding power of the law, as a covenant of works, with believers ; since they are not obliged to seek justification by their own obedience any more than believers. The presbytery, therefore, condemn this doctrine, as highly prejudicial to the truth relating both to the law, and the gospel ; and to the distinguishing privilege, of the believer in Christ, his being not under the law but under grace.

(3.) That the law, as to believers, is vested with a promise of life and threatening of death ; so as their obedience is properly a federal or conditional mean, in order to their obtaining eternal glory.

(4.) That unbelievers, in their being under the law as a covenant of works, are obliged to seek justification by their own obedience.

All which positions are injurious to truth; and opposite to the scriptures, and our Confession of faith and Catechisms.

Further,

# VI, Concerning (what the assembly calls)

## *The six Antinomian Paradoxes :*

The assembly in their foresaid act, anno 1720. condemn the distinction which the author of the *Marrow* makes use of, for redding marches between the state of an unbeliever who is condemned already by the sentence of the broken law, and the state of a believer, for whom there is no condemnation; and for shewing, in what sense the believer in Christ is bound to obey the law, and in what sense he is delivered from it.

The author for this purpose, distinguisheth between the law as it is the law of works, which he explains to be the law considered as a covenant of works; and the law as it is the law of Christ, by which he understands the law considered as a rule of obedience in the hand of Christ, who hath, as their surety, fulfilled the righteousness of the law, as a covenant in their room and stead.

For what reason the assembly condemns this distinction it is hard to conceive. Can it be thought that an assembly of the church of *Scotland* denies any difference between the law as a covenant of works, and the law as a rule of duty? If this foundation be destroyed, what can the righteous do who falleth seven times a day? For, according to this doctrine, when he falls into any, even the least sin, he falls under, and becomes liable unto the heavy sentence of the law of works, *Cursed is every one that continueth not in all things, written in the book of the law to do them.* The reason is plain, because, according to the assembly's act, the law, even with respect to the believer, still retains its covenant-form contrary to scripture, *Rom. vi. 14. Rom. vii. 2, 3, 4.* and to the Confession of Faith, chap. xix. § 6.

The assembly, in the condemnation of this distinction, do *simpliciter*, condemn six propositions, called by them, *Antinomian Paradoxes*; the most of which are the express words of the holy Ghost in scripture, and so must needs have

have a sound sense. If the assembly had dealt with that candour, which might have been expected from a court of Christ, they would have told in what sense the author admits, and in what sense he rejects these propositions: but, seeing the assembly has neglected this, it is proper to take a view thereof in the words of the author, pages 198, 199, 200, 201, 202, 203.

There *Neophytus* craves of *Evangelista*, his judgment concerning the following propositions: (1.) *That a believer is not under the law, but is altogether delivered from it*; (2.) *That a believer doth not commit sin*; (3.) *That the Lord can see no sin in a believer*; (4.) *That the Lord is not angry with a believer for his sins*; (5.) *That the Lord doth not chastise a believer for his sins*; (6.) *That a believer hath no cause, neither to confess his sins, nor to crave pardon at the hands of God for them: neither yet to fast nor mourn, nor humble himself before the Lord for them.*

Unto this *Evangelista* answers, in the words following; ' These points which ye have now mentioned, have occasioned many needless and fruitless disputes;—for, in one sense, they may all of them be truly affirmed; and in another sense, they may all of them be truly denied. Wherefore, if we would clearly understand the truth, we must distinguish betwixt the law as it is the law of works, and as it is the law of Christ. Now, as it is the law of works, it may be truly said, That a believer is not under the law, but is delivered from it, according to that of the apostle, *Rom. vi. 14. Ye are not under the law, but under grace*: And *Rom. vii. 6. But now we are delivered from the law*. And, if believers be not under the law, but are delivered from the law, as it is a law of works, then tho' they sin, yet do they not transgress the law of works; *For where no law is, there is no transgression*, *Rom. iv. 15*. And therefore saith the apostle *John, Whosoever abideth in him sinneth not*, 1 *John iii. 6*. that is (as I conceive) whosoever abideth in Christ by faith, sinneth not against the law of works. And if a believer sin not against the law of works, then can God see no sin in a believer, as a transgression of that law; and therefore it is said *Numh.*



xxiii. 21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.* And again it is said, *Jer. l. 20. At that time the iniquity of Israel shall be sought for, and there shall be none: and the sins of Judah; and they shall not be found:* And in *Cant. iv. 7.* Christ saith concerning his spouse, *Behold, thou art all fair, my love; and there is no spot in thee.* And if God can see no sin in a believer, then assuredly he is neither angry, nor doth chastise a believer for his sins, as a transgression of that law: and hence it is, that the Lord saith, concerning his own people, that were believers, *Isa. xxvii. 4. Anger is not in me;* and again, *Isa. liv. 9.* The Lord speaking comfortably to his spouse the church, saith, *As I have sworn that the waters of Noah shall no more go over the earth; so have I sworn that I will no more be wroth with thee nor rebuke thee.* Now, if the Lord be not angry with a believer, neither doth chastise him for his sins, as they are any transgression of the law of works; then hath a believer neither need to confess his sins unto God, nor to crave pardon for them, nor yet to fast nor mourn, nor humble himself for them, as conceiving them to be any transgression of the law, as it is the law of works. Thus, you see, that if you consider the law in this sense, then all these points follow: according as you say our friend *Antinomista* hath endeavoured to persuade you.

But, if you do consider the law, as it is the law of Christ then they do not so, but quite contrary. For as the law is the law of Christ, it may be truly said, that a believer is under the law, and not delivered from it, according to that of the apostle, *1 Cor. ix. 21. Be not without law to God, but under the law to Christ;* and according to that of the same apostle, *Rom. iii. 31. Do we then make void the law thro' faith? God forbid; yea (by faith) we establish the law.* And if a believer be under the law and not delivered from it, as it is the law of Christ; then, if he sin, he doth thereby transgress the law of Christ; and hence I do conceive it is, that the apostle John saith, both concerning himself and other believers, *1 John i. 8. If we say we have no sin, we deceive ourselves and the truth is not in us:* And so saith the apostle James,

Chap.

Chap. iii. 2. *In many things we offend all.* And if a believer transgress the law of Christ, then doubtless, he seeth it; for it is said, *Prov. v. 21. That the ways of man are before the eyes of the Lord, and he pondereth all his goings:* And in *Heb. iv. 13.* it is said, *All things are naked and open unto the eyes of him with whom we have to do.* And if the Lord doth see the sins that a believer doth commit against the law, as it is the law of Christ, then doubtless, he is angry with them; for it is said, *Psal. cvi. 40. That because the people went a whoring after their own inventions, therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.* And in *Deut. i. 37.* Moses saith concerning himself, *The Lord is angry with him.* And if the Lord be angry with a believer for his transgressing the law of Christ, then assuredly (if need be) he will chastise him for it; for, it is said, concerning the seed and children of Jesus Christ, *If they forsake my law, and walk not in my judgments, then will I visit their transgressions with the rod, and their iniquities with stripes;* And, in *1 Cor. xi. 30.* it is said, concerning believers, *For this cause (namely their unworthy receiving of the sacrament) many are sick and weakly among you, and many sleep.* And if the Lord be angry with believers, and do chastise them for their sins, as they are a transgression of the law of Christ; then hath a believer cause to confess his sins unto the Lord, and to crave pardon for them; yea, and to fast and mourn and humble himself for them, as conceiving them to be a transgression of the law of Christ.

From the above quotation it is plain, like a sun-beam, in what sense the six propositions called *Antinomian*, are either true or false, according to the author; and how necessary the above distinction, of the law into the law of works and the law of Christ, is, for clearing the true sense of the above propositions, which are mostly scriptural. But the assembly, by condemning the above distinction, have overclouded many precious truths; which cannot miss to issue in a jumbling law and gospel together, and the bringing of believers under a spirit of bondage unto fear from which they are delivered by the grace and Spirit of the gospel.

Neither

Neither have the Assembly in their explicatory act, 1722<sup>r</sup> offered any thing of moment, either for the clearing up of truth, or for their own necessary vindication : as will appear if we consider, (1.) That the author of the Marrow, Page 267, cited by the act of Assembly 1722, Page 23, Head vi. is there speaking of the distinction betwixt law and gospel strictly taken, both which have their proper uses, even to the believer ; but he is not speaking one word of the believer's not being, in any sense, under the law of works, or his being under any law. (2.) The Assembly, in their said act, 1722, for their own exoneration, say, that the Assembly 1720, do only condemn the above distinction of the law, into the law of works and the law of Christ, as it is applied by the author, viz. of the Marrow, for defending the six *Antinomian* paradoxes ; From whence it necessarily follows, that these six points of doctrine are condemned by the Assembly, according to the sense put upon them, by the author's applying to them that distinction of the law, into the law of works, and the law of Christ ; or, as the author explains himself, the law as a covenant and the law as a rule of obedience. And thus, these following precious truths of the everlasting gospel, ly buried, under the condemnatory sentence of the general Assembly of this national church, for above twenty years backward.

1<sup>st</sup>, That believers are not under the law as a covenant, but are altogether freed from it ; tho' they are still under it as a rule of obedience.

2<sup>dly</sup>, That a believer doth not commit sin, as it is a transgression of the law of works ; but, when he sins, he transgresseth the law, considered as a rule of holiness in the hand of a Mediator.

3<sup>dly</sup>, That God sees no sin in a justified believer, under the covert of the perfect righteousness of Christ, as a transgression of the law of works ; tho' he still sees and marks it, as a transgression of the law of Christ.

4<sup>thly</sup>, That the Lord is not angry with a believer for his sins, with a vindictive wrath : but, with a fatherly displeasure.

5<sup>thly</sup>, That the Lord doth not chastise a believer for his sins as an implacable enemy, with law-vengeance ; but,

with the *rod of a father*, not for their destruction but for their reformation.

*6thly*, That, though the sins of believers considered as transgressions of the law or covenant of works, do deserve eternal death; and though they are even many ways aggravated above the sins of others: Yet, seeing their sins, considered as transgressions of the law or covenant of works, were laid over upon Christ, therefore a believer, when he fasts and mourns for, and confesseth his sins, ought to view them as laid over upon the Surety, purging away their guilt by his blood: And, in the faith of remission and forgiveness thro' the righteousness of Christ, and of his deliverance from the commanding and condemning power of the law of works, thereby; as he is to fast and mourn for, and confess his sins, as to his concern with them in his justified estate, not as violations of the law of works, but only as violations of the law in the hand of a Mediator; and as committed against, and dishonouring unto his reconciled God and Father in Christ.

Thus, by the doctrine of the foresaid act, the foundation of all evangelical obedience is overturned, the wells of salvation, out of which we should draw water with joy, are stoppt; and we are sent back to the law as a covenant, to seek righteousness, life and comfort. Wherefore, in order to clear and maintain the foundations of gospel-obedience, and the springs of the believer's consolation; the Presbytery did and hereby do, *acknowledge, assert and declare*.

*1st*, That the distinction, as explained in the Marrow, is good and scriptural, *viz.* That there is a wide difference between the law as a covenant of works, and the law as a rule of holy obedience.

*2dly*, That a believer in Christ, is neither under the commanding nor condemning power of the law, as a covenant of works; altho' he be still under the law as a rule of obedience in the hand of a Mediator.

*3dly*, That God seeth not iniquity in Jacob, or in true believers as it is a transgression of the covenant of works; but only, as it is a transgression of the law in the hand of Christ, who bore our sins in his own body on the tree.

*4thly*, That, though the elect, by nature be children of

wrath



wrath even as others ; yet, thro' the death and satisfaction of Christ, the Lord's vindictive anger is turned away from them ; fury is not in him against any soul that is come to the blood of sprinkling ; And yet, he may and will be angry with his dear children, so as to visit their *iniquity with the rod*, and their *transgressions with stripes* ; but, because he will not take his love from Christ, nor break his covenant with him, therefore not with them, who are his seed.

5thly, That when a believer fasts, mourns for and confesseth his sins, he ought not to do it in a legal way, as one standing under a covenant of works, either as to its precept or penalty ; but he ought to do it with the hand of faith upon the head of the great sacrifice and atonement, as one whose person and duties are accepted in the beloved : and thus he ought to fast, mourn for and confess his sins before his reconciled God and father ; believing that God, according to his promise, is merciful to his unrighteousness, and will remember his sins no more.

Moreover, the Presbytery did, and hereby do, condemn and reject the following erroneous and dangerous positions, taught by the Assembly ;

1st, That, believers are under the law, and not altogether freed from it, as a covenant of works.

2dly, That when a believer sins, he sins against the law of works, and therefore must be liable to the penalty thereof.

3dly, That, God seeth iniquity in believers, it is a violation of the old covenant of works, made with *Adam* in innocency ; and consequently, that he sees it with an eye of vindictive justice ; notwithstanding of the satisfaction of Christ, and their being under the covert of his law-magnifying righteousness.

4thly, That when God is angry with believers for their sins, he pursues them upon the footing of the law of works ; or, which is the same thing, with the same anger wherewith he pursued the surety, when he was made a curse for them.

5thly, That, when God corrects his children, he does it in his vindictive or revenging wrath, and not in a way of fatherly chastisement.

6thly, That, when a believer fasts, mourns for, confesseth, and seeks pardon of sin ; he is to view himself as guilty of the violation of the law of works, notwithstanding of his being dead to the law thro' faith in Jesus Christ.

Furthermore,

*Concerning the Obligation of Obedience unto the Law, and the Evangelical Grounds thereof.*

Having thus essayed to vindicate the doctrine of the grace of God, from the injuries done to it by the acts of Assembly 1720 and 1722 ; and also, the obligation of the holy law as a rule of obedience every where asserted thro' the foregoing act of Presbytery: yet, because of the strong propensity of corrupt nature, to turn the grace of God into licentiousness ; therefore, the Presbytery judge it expedient to conclude this their act, by shewing that the holy law, as a rule of duty, is still obligatory under the gospel ; yea, that the gospel yields stronger and more powerful incitements to obedience, than any thing which the law itself, abstractly considered, can afford. And,

1. This, will appear from the epithets given unto the law, under the dispensation of the gospel. Sometimes it is called the law of Christ ; as in *Gal. vi. 2. Bear ye one another's burdens, and so fulfil the LAW OF CHRIST ;* *John xiv. 15. If ye love me keep MY COMMANDMENTS ;* *I Cor. ix. 21. Being not without law to God, but under the LAW TO CHRIST :* which expressions do plainly intimate, that the law of the Creator is now issued forth to us in the hand of a Mediator ; and that we, in our obedience, are to eye the authority of God in him, because God's name is in him ; and indeed, by proclamation from the excellent Glory, we are enjoined to hear him, or to receive the law from his mouth, as the great law-giver and king whom God hath set upon his holy hill of *Zion*. It is agreeably to this, that the moral law is called the royal law, *James ii. 8. For the whole law, and every article thereof, carries upon it a stamp of the royal authority of this king of saints ; and all the royal seed of this great king, have it engraved upon the tables of their hearts, by the power of his Spirit.*

2. The law is given upon evangelical, and consequently, upon everlasting grounds, which can never be antiquated or abolished ; for *Exod. xx. 1, 2. God spake all these words saying. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.* It is worthy of notice here, by what arguments the Lord inforces obedience to the moral law : the first is his infinite greatness and immutability ; he is the great JEHOVAH, who is being itself, and who gives us our being, both in nature and grace ; so that he has an absolute sovereignty over us, as the potsherds which his own hand hath made : but this argument alone is so awful, that it is ready to dismay and drive us sinners away from God ; therefore he next draws us under his sweet and gracious government with bands of love, by displaying himself as a God of love, grace and mercy in Christ, when he adds, *I JEHOVAH am THY GOD*, in the nearest, sweetest and strongest relations. And this comprehensive promise, as it is set in the front of the whole law ; so it is annexed to many of the precepts in particular, as in *Levit. Chap. xix.* Obedience to the law is next enforced, by the glorious work of man's redemption through Jesus Christ, typified by the redemption of *Israel* from their *Egyptian* bondage : And all this our lesser Catechism well expresseth, in the following words, ' That because God is the Lord, and our God, and Redeemer ; therefore we are bound to keep all his commandments.' So then, the law of God, as it stands in relation to a covenant of grace, being founded upon gospel grounds, it must be of perpetual obligation. This will further appear, if we consider that,

3. The end of Christ's coming was not to destroy the law but to fulfil and establish it *Matth. v. 17.* He hath fulfilled it as a covenant, by his own personal obedience as our surety ; and, having thus redeemed us from the hands of our enemies, he gives forth the law, as a perpetual rule of obedience to us ; that we, being delivered by him out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. To the same purpose is that of the apostle, *Rom. iii. 31. Do we make void the law thro' faith ? God forbid ; yea, we establish the law.* It is true indeed, Christ has

has for ever freed believers from the yoke of the ceremonial law; and also, from the commanding and condemning power of the moral law, as a covenant, rigorously exacting obedience, as the condition of life, and forbidding sin under the pain of eternal death, without affording strength for obedience; yea, through the grace of the gospel, both our persons and imperfect obedience are accepted in the beloved: but yet, Christ would not have it so much as enter into the thoughts of any that profess his name, that he came to dissolve the obligation of the law, a rule of life: which appears in the forecited *Matth. v. 17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil*: on the contrary, he came to establish the obligation of it to the end of the world: for, (says he, verse 18.) *Verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled.* And thus he vindicates it from the corrupt glosses of the Scribes and Pharisees, in his sermon on the mount, wherein he discovers its obligation, extent and spiritually.

4. Obedience and conformity to the holy law, is one of the great ends of our redemption by Jesus Christ: For, *Tit. ii. 4. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* And the apostle Peter tells, that Christ hath redeemed us from our vain conversation, not with silver or gold, or such corruptible things, but with his own precious blood. Wherefore they dreadfully contract the very design of the death of Christ, and of the reign of grace through his righteousness, who imagine that the doctrine of grace patronizes a lawless liberty in the way of sin; for Christ died not to procure a liberty to sin, but a liberty from sin; according to *Dan. ix. 24. He came to finish the transgression, and to make an end of sins.* *1 John iii. 5. Ye know that he was manifested to take away our sins.* verse 6. *Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, neither known him.*

5. All the followers of Christ are expressly charged to remember the law of *Moses*, even after the actual rising of the Sun of righteousness, in his incarnation, and af-



ter his saving manifestation in their souls: for, it is promised, *Mal. iv. 2. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as Calves of the stall;* And then it follows, verse 4. *Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel.* Where, by the law of *Moses*, we are not to understand the ceremonial law which, being the shadow of good things to come, did evanish at the exhibition of the Son of God in the flesh: but it is that law of *Moses*, which was published by God in mount *Sinai*; that law which was written by God's finger on tables of stone, and laid up in the ark, to be preserved there, as a binding rule of obedience upon all, unto the end of the world. Such a regard had Christ unto this law, and the honour of it, that he not only fulfilled the righteousness thereof as a covenant, by his holy obedience: but in his example, hath left us a pattern of all gospel holiness: and he requires of all who are called by his name, that they depart from iniquity, that they should follow him, and be holy as he is holy; and declares that, except their faith in him bring forth the fruits of obedience unto his law, their faith is dead: accordingly, at the last day, their faith in him will be tried by the fruits thereof, *Matth. xxv. 34,—45.*

Thus it appears, that the grace of the gospel doth no way dissolve the obligation of the royal law, as a rule of obedience, but that on the contrary, it doth establish and sweeten the same. Now that which sweetens it to believers, is, that it is the law of Christ: it is his commandments, and therefor, not grievous; his yoke, and therefore easy; his burden and therefore light. The law was given by him upon mount *Sinai*; he was in the midst of that general assembly of angels convened at the publication of the law, even he who ascended up on high, and led captivity captive: hence is that expression, *Gal. iii. 19. It was ordained by angels in the hand of a Mediator.* It was ordained by Christ authoritatively, and by angels ministerially. Christ is the great Mediator, thro' whose hand the law is transmitted to us; and this serves wonderfully to sweeten it: for, he not only slays the enmity between God and man; but, he also reconciles the law to sinners, and re-  
conciles

conciles sinners to the law. There is a mutual enmity between the law and every sinner, by nature : the law accuses, curses and condemns, the sinner ; and the sinner is not subject unto the law, neither indeed can be, because it is opposite unto his lusts.

Now Christ as he reconciles God and man ; so, he reconciles the law to the sinner, and the sinner to the law. ( 1. ) He reconciles the law to the sinner, that believes in him ; for, against such there is no law, *Gal. v. 13. Rom. viii. 1.* There is no condemning law nor pursuing law. *Rom. viii. 32, 33.* Tho' the law as it is in the hand of an absolute God, is an enemy unto the sinner out of Christ, condemning and pursuing him, *Gal. iii. 10.* yet so soon as he is in Christ, it neither condemns nor pursues him, but it becomes a friendly counsellor, to direct him in the way of duty ; and as such it says, this is the way, walk ye in it. ( 2 ) As Christ reconciles the law to the sinner, so he reconciles the heart of the sinner to the law, insomuch, that he delights in the law of the Lord, after the inward man ; he esteems all God's commandments, concerning all things to be right ; and is ready to say, with *David, O how love I thy law ! Psal. cxix. 97. Hold up my going in thy paths, that my footsteps slip not, Psal. xvii. 5.*

And all this Christ sweetly effectuates upon the sinner in a day of power, by the execution of his several offices, as a Prophet, Priest, and King. As a Prophet, he interprets and opens up the the law in its purity and spirituality : he opens our eyes, to behold wondrous things out of his law. As a Priest, he satisfies justice for our sins ; covers our obedience, perfumes our services, and procures our acceptance by the sweet incense of his intercession. And, as a King, he transmits the law to his subjects with the stamp of his authority, as he is the great God our Saviour, and as God is in him a reconciled God, proclaiming his name, *The Lord, the Lord God merciful and gracious, long suffering, and abundant in goodness and truth, Exod. xxxiv. 6.* Thus the law in the hand of a Mediator, or as it stands in subordination to the grace of the gospel, is not to be considered as a rule of acceptance for justification, but as a rule of obedience and sanctification ; by which obedience we testify our gratitude, and glorify God. And here,

1. Our obedience to the law is to proceed upon evangelical principles. Now, the leading principle of obedience to the law, is faith in Jesus Christ; hence all true obedience is called the obedience of faith. The Spirit of life that is in Christ Jesus, enters into the dead soul, and works faith in it, whereby it is united to Christ as a head of influence; and then the life it lives is *by the faith of the Son of God. I live*, says Paul, *yet not I, but Christ liveth in me.* All acts of obedience in believers are acts of the life of Christ in them. All acts of obedience, performed by an unbelieving sinner, are but dead works: whereas the believer, having the life and Spirit of Christ in him, presents himself a living sacrifice to God which is our reasonable service.

2. Gospel-obedience to the holy law, proceeds upon evangelical motives; namely, the consideration of the matchless grace, love and mercy of God manifested in Christ, faith viewing the excellency of God's loving-kindness, the height and depth, the breadth and length whereof passeth all knowledge; the soul thereupon cries out, *Lord, what wilt thou have me to do? What shall I render unto the Lord for all his benefits toward me?* As God's love to us moved him to do all that he hath done for us, in the work of redemption, so, that faith, which worketh by love, makes the soul active to do all for his glory and honour.

3. Gospel obedience is influenced by evangelical affections, such as love, delight, zeal, filial fear, and the like ; according as the apostle speaks, *Gal. v. 6. Faith worketh by love.* Faith, as was said, discovers the transcendent love of God in Christ ; and, as one fire kindles another, so the love of God, apprehended by faith, both kills the enmity of the heart, and kindles a flame of love there toward God in Christ, that many waters cannot quench, and all floods are not able to drown ; and this love powerfully influences obedience to the holy law, *if ye love me, says Christ, keep my commandments. Who shall separate us, says the apostle, from the love of Christ ?* The love of self influences the obedience of the legalist, but the love of Christ constrains the believer : and this love begets delight,

delight, a ready mind, and fervency of spirit in serving the Lord, *Psal. cxix. 35. Rom. xii. 11.*

4. Gospel-obedience is performed to a gospel end, which is the honour of Christ, and the glory of God in him: for God will have all men to honour the Son, even as they honour the Father; and thus it is that, as in *Rom. xiv. 8. We live unto the Lord*, doing all to the honour of Christ, and the glory of God in him: Christ is called the *Alpha* and *Omega*, the *first* and the *last*: so ought he to be unto us, in the whole of our obedience, the beginning and the ending of all we do. The unregenerate sinner acts from himself and for himself, according to *Hos. x. 1. Israel is an empty vine, he bringeth forth fruit to himself*: Self is the first principle and last end of all that he doth; and therefore in all his doings, he is wholly rejected of God: but, with the believer as such, Christ is the first principle of his life of holiness, and his last end therein: He only must bear the glory of what he has wrought for us, and of what he works in us or by us, in a way of doing or suffering, *Rev. v. 12.*

To conclude, as obedience to the holy law of God, was indispensably required of innocent man, by an obligation necessarily arising from the very nature of the Creator and creature, and the essential relation betwixt them: so, mankind having sinned, and come short of the glory of God, the whole dispensation of the free grace and love of God thro' Jesus Christ, is just calculate for restoring fallen man unto a capacity of glorifying God, in time and eternity, by obedience unto the eternal and holy law: *He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him, in love, Eph. i. 4. Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works, Tit. ii. 13, 14. Wherein is my Father glorified (says he, *John xv. 8*) that ye bear much fruit. And so, he must present the church unto himself a glorious church, not having spot or wrinkle, or any such thing, Eph. v. 26.* Thus, gospel-obedience is of such importance to the dispensation of grace, that it is a principal end wherunto the same is essentially subservient and wherunto it only is effectual; so that, according



ding to the believer's experience and improvement of the free grace and love of God, in the gospel, accordingly he will necessarily, thro' the whole aim at, and press forward unto a glorifying of God by perfect conformity unto his holy law. But the peculiar encouragement and access we have unto holiness, under the dispensation of grace, lies in this; that gospel-obedience must be performed, not to justify our persons, but to honour, glorify, and declare our gratitude to him who justifies us freely by his grace, thro' the redemption that is in Christ Jesus.

Now man being at first married to the law as a husband, he hath a strong propensity to cleave to this husband, and to seek life and salvation by doing the works thereof, and it's only the power of efficacious grace, that can bring a sinner to renounce that first husband, and to take on with that new and better husband, who is raised from the dead: yea, after the soul is actually married to Christ, through the remaining legality of the heart, it is ready at every turn, to cast a squint look back unto its old husband, the law of works. Of this the apostle complains, *Gal. iii. 3.*—*Having begun in the Spirit, are ye now made perfect by the flesh?* that is, do ye imagine to attain perfection in holiness or sanctification, by returning back to the law, and the works thereof, for righteousness and life?

There are therefore sundry legal ends, that should be carefully avoided, whether in our covenanting, or in any other acts of obedience: As,

1. We must not perform the duties of the law for righteousness and justification: for this is to blot out that name of Christ, *Jer. xxxiii. 6.* **THE LORD OUR RIGHTEOUSNESS:** Nor,

2. To give unto God a recompence or requital for his mercies, It is indeed the highest ingratitude, not to acknowledge him as our benefactor, but we can never recompense him; because the creature, that hath its being and its all from him, can never give anything to him but what is his own: *If thou be righteous, what givest thou him, or what receiveth he of thine hand?* *Job xxxv. 7.* And therefore, it well becomes us to acknowledge, when we

have done all, that we are unprofitable servants, and that our goodness extendeth not unto him.

3. We must not imagine that, by our acts of obedience, we make God amends for the dishonour done to him by our disobedience; nor that thereby we make any atonement and propitiation for our sins; for this were to put our obedience in the room of Christ our only propitiation.

4. Neither must we imagine that, by our obedience and duties, God is moved to bestow his mercies upon us; for, whatever God bestows upon a sinner, is of mere grace and mercy, not for any works of righteousness done by us.

5. We must not imagine, that our obedience to the law doth any way fix our title to eternal life; or that it is any federal, conditional mean, in order to our possessing eternal life. This indeed were to lay another foundation than that which God hath laid in *Zion*: For both our title to eternal life, and our actual possession thereof at the end of the day, do lean wholly upon our union with Christ by a faith of God's operation; and another foundation can no man lay. All our hopes and expectations of life and salvation, must be founded upon God's covenant of grace and promise, established in the second *Adam*; the condition of which was fulfilled by him, the covenant head, in his obedience unto the death. Thus, *David* goes into eternity upon this blessed bottom, singing that song, *2 Sam. xxiii. 5. Although my house be not so with God, yet he hath made with me* (viz. in Christ my new covenant-head) *an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire.*

Now, faith acting upon this covenant of rich and free grace, has a manifold influence upon our obedience to the law; which may be cleared in considering.

*The Connexion betwixt God's Covenant of Grace and our Covenant of Duties, and the influence the One has upon the other.*

The covenant of grace which is made with, and stands

fall in Christ our glorious head, lays us under much further obligation to duty and service, than the covenant of works, even while it stood in the first *Adam*. We are more constrained to obedience under the former, than ever *Adam* in a state of innocency, was under the latter; and our obligation to vow and pay our vows, to covenant and perform or keep our covenants of duty and service to God in Christ, is yet more strengthened and furthered by our being under a fuller and clearer dispensation of the covenant of grace, than what these had who lived under the Old Testament, or the dark legal dispensation of this covenant of grace. How the obligation is strengthened, and what influence the covenant of grace hath upon our covenants of duty, service and obedience, may appear in the following respects.

*First*, In respect of life, which Christ came to give, and to give more abundantly, *John* x. 10. Our life being in the second *Adam*, secured or hid with Christ in God; the more of this is communicated to us, the more are we in case for lively service, and bound to devote the life that comes to us by the death and life of Christ, unto the obedience of him who died for us; that we who live should not henceforth live unto ourselves, but unto him who died for us, and rose again, *2 Cor.* v. 15.

*Secondly*, In respect of light, which shines more brightly in the gospel. The light of the knowledge of the glory of God in the face of Jesus Christ, given there, to inform the mind, transform the heart, and reform the life, *2 Cor.* iii. 18. obliges us to walk as children of light, *Eph.* v. 8. The more we see in gospel-light, how Christ hath saved us by fulfilling the law perfectly for us as a covenant of works, the more we are constrained to glorify him by our conformity to the law as a rule of duty and obedience, *Gal.* ii. 19, 20. *Rom.* vii. 4.

*Thirdly*, In respect of liberty: spiritual liberty, as well as spiritual life and light, is greater and more glorious, by the more plentiful effusion of the Spirit in the gospel dispensation of the covenant of grace, than what we could have had either by the old covenant of works, or the old legal dispensation of the new covenant, *2 Cor.* iii. 7, 8, 9, 10, 11, 17. If the Son make us free, then are we

we free indeed, *John* viii. 36. This is a freedom that looses us from sin, and binds us to duty, *Rom.* vi. 17, 18. *Psal.* cxvi. 16.

*Fourthly*, In respect of love and gratitude, to which nothing leads us so much, as, the display of the grace and love of God to us in the new covenant. This love kills our enmity and begets love, so that the love of Christ constrains us to his service, *2 Cor.* v. 14. being drawn powerfully with bands of love, we run chearfully the way of his commandments.

*Fifthly*, In respect of joy, which the knowledge of the joyful sound of the gospel brings in more plentifully, even joy unspeakable and full of glory. This joy of the Lord is our strength, encouraging us to walk in the light of his countenance, *Psal.* lxxxix. 15, 16, 17. and joyfully to devote ourselves and our service to him.

*Sixthly*, In respect of hope: for as the gospel opens the door of faith, that we may enter in to Christ, and close with him for sanctification as well as righteousness, and so be in case for the duties of holiness outwardly, having the heart purified by faith to the exercise of grace inwardly; so the gospel opens the door of hope, even the hope of heaven and eternal life, at the end of our course of gospel-obedience. By the gospel of Christ, of his death and resurrection, we are begotten to a lively hope of being like him, by seeing him as he is; *and every man that hath this hope in him purifieth himself, even as he is pure*, *1 John* iii. 2, 3.

*Seventhly*, In respect of power, or divine virtue and efficacy, whereof especially the gospel-dispensation of the new covenant is the channel. It is said to be *the power of God unto salvation, to every one that believeth:—for therein is the righteousness of God revealed from faith to faith*, *Rom.* i. 16, 17. Thus, as it is the revelation of grace reigning through the righteousness of Christ unto eternal life, it is the organ of the power of God unto our salvation; and so it has not only a moral argumentative influence upon holiness, but also a physical and powerful operative influence, drawing us with the bands of love unto his service, and pulling down the strong holds of sin which stand in opposition thereunto, *2 Cor.* x. 4, 5.

*Eighthly*,



*Eightly*, In respect of the promise of the covenant of grace, as it is a covenant promising all grace both habitual and actual, *Ezek. xxxvi. 25, 26, 27.* Grace for performing every duty required in the precept of the law, is given forth to us in the promise of the gospel: and, as we cannot set about vowing or resolving to perform any duty commanded in the law, without the grace promised in the gospel; so the grace here promised, is to be apprehended and depended upon by faith, as the great encouragement to now and resolve upon obedience, saying with *David, Psal. cxix. 106. I have sworn, and I will perform it, that I will keep thy righteous judgments.* As we have here the promise of the Spirit in the plentiful effusion thereof, to make us fruitful in holiness, *Isa. xlv. 3, 5.* the promise of strength, to walk and run in the way of the Lord, *Isa. xl. 29, 31.* the promise of recovery, in case of failures and decays, *Hos. xiv. 7.* the promise of perseverance to the end, in a course of gospel-obedience, *Jer. xxxii. 40. 1 Pet. i. 5.* So, having these and the like promises, that by these we may be partakers of the divine nature, we are encouraged to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, *2 Cor. vii. 1.*

*Ninthly*, In respect of the authority enjoining obedience upon us, and calling us to devote ourselves and our service to him. Tho' this authority is originally the same that enjoined obedience upon man in the first covenant; yet it appears to us in the gospel glass, more amiable and lovely, by its being not the authority of an absolute God, but of God in Christ, reconciling the world to himself. While God is related unto us, as our God and Redeemer, we are laid under the strongest obligations to duty and obedience: according to the import of the preface to the ten commandments, "That because God is the Lord" and our God and Redeemer; therefore we are bound "to keep all his commandments."

*Tenthly*, In respect of the furniture we have in our new covenant-head, the Lord Jesus Christ. Having in him righteousness for acceptance, and strength for assistance, in every duty, and particularly in solemn vowing of obedience to him, *Isa. xlv. 3, 4, 5.* the Spirit of all grace be-

ing above measure in our glorious head, for our use and behoof: we are called to be *strong in the grace that is in Christ Jesus*, 2 Tim. ii. 1. to be *strong in the Lord, and in the power of his might*, Eph. vi. 10. by whom strengthening we can do all things, Phil. iv. 13. This furniture we have always in him as our new covenant-head, and always access to the benefit of it by faith, the proper language whereof is, *surely in the Lord have I righteousness and strength*. Isa. xlv. 24. and as without this faith, it is impossible to please God by any duty or service; so, by this faith, we are in case to please God, and serve him spiritually and acceptably. There is no comparison between the furniture we once had in the first Adam, and this furniture we have in Christ: which is no less than all the fulness of the Godhead dwelling in him, so as we also are *compleat in him*, Col. ii. 9, 10. *And of his fulness have all we received, and grace for grace*, John i. 16. according to his promise, *My grace is sufficient for thee; for my strength is made perfect in weakness*, 2 Cor. xii. 9. As therefore we are called to *work out our own salvation with fear and trembling; for it is God which worketh in us both to will and to do, of his good pleasure*, Phil. ii. 12, 13. and to *sanctify ourselves*, because he is the Lord that *sanctifies us*, Lev. xx. 7, 8. So, as for the great work of covenanting to serve and obey him, we may with humble confidence set about it, in the faith of this new-covenant furniture we have in Jesus Christ; saying as it is in *Psal. lxxi. 16. I will go on in the strength of the Lord God; I will make mention of thy righteousness, even of thine only.*

Extracted—



JOHN POTTS, Pr. Cls.

11 N 1 S.

A C T

OF THE

# Associate Presbytery,

For RENEWING the

NATIONAL COVENANT of SCOTLAND, and  
the SOLEMN LEAGUE and COVENANT of  
the THREE NATIONS.

I N

A Way and MANNER agreeable to our pre-  
sent SITUATION and CIRCUMSTANCES  
in this PERIOD.

G L A S G O W:

Printed by JOHN BRYCE, and Sold by him  
at his Shop near the middle of the Salt-  
mercat, 1763.



## The Introduction.

**A** G R E E A B L Y to scripture precepts and patterns of perpetual obligation and use, the reformation of religion in Scotland hath, thro' the several periods thereof, been carried on in a way of covenanting; wherein also the kingdoms of Scotland, England and Ireland, did concur, *Anno* 1643. And it was in pursuance of covenant engagements then come under, that pure standards of doctrine, in our Confession of Faith and Catechisms, were established; and that a great pitch of reformation, as to the worship and government of the church, was attained unto, in our directory for the public worship of God, and form of presbyterial church-government.

In England and Ireland these covenant engagements were soon forgot; so as the reformation, then arising, did speedily give way to an apostasy, which hath lamentably increased hitherto: and, in Scotland, a door began to be actually opened, by the public resolutions, *Annis* 1650 and 1651. for defection from former covenants, and reformation, which hath wofully prevailed unto this day.

The Associate Presbytery, being led out, in the course of sovereign and holy providence, to essay the revival of reformation, have judged it their duty to essay, for this purpose, the revival of covenanting. Accordingly,

The presbytery did, some years ago, appoint a committee of their number to prepare and lay before them, an overture anent the renovation of our solemn covenants. Hereupon the overture of an (Act of the Associate Presbytery, for renewing the national covenant of Scotland, and the solemn league and covenant of the three nations, in a way and manner agreeable to our present situation and circumstances in this period) was laid before the presbytery. And after the said overture had undergone sundry readings,



# INTRODUCTION.

ings, reasonings and amendments, it was approved of, at Edinburgh, Oct. 21. 1742. by the unanimous vote of all members present, excepting Mr. Nairn. However, the presbytery, desirous of proceeding with great deliberation in a matter of so much importance, agreed that there should be access for all members, present or absent, to propose any difficulties they might have, against next meeting. And the matter was left in this state, from one meeting to another, till December 23. 1742.

At the meeting in Stirling, December 23. 1742. Mr. Nairn formally dissented from the paragraph that confessed the evil of the Anti-government scheme which some, formerly in accession to the presbytery, had espoused: and, at the same time, some other members proposed a scruple about the said paragraph, standing in the confession of sins as they conceived, that the reduplication of the bond thereupon, would amount unto a blending of civil and ecclesiastical matters in the oath of God, in renewing the covenants, which is not competent unto a church judicatory. This scruple being again insisted upon, when the presbytery was met at Edinburgh in February 1743, they did thereupon unanimously translate that paragraph into the following Act.

‘ At Edinburgh, the third day of February, One thousand  
‘ seven hundred and forty three years.

‘ **T**HE presbytery are of opinion, that, in regard they  
‘ had formerly agreed, that it was not suitable to  
‘ their present circumstances, to blend civil and ecclesi-  
‘ astic matters in the oath of God, in renewing the co-  
‘ venants; because that the cognizance of civil affairs  
‘ belongs not properly to them as a church judicatory, and  
‘ some members being of the mind, that the reduplication  
‘ of the oath upon that clause of the confession of sins,  
‘ which was the occasion of the dissent, would, upon the  
‘ matter, amount to the foresaid blending; that therefore  
‘ the said clause should be left out. Yet, that none may mis-  
‘ construct the principles of the presbytery, on the head of  
‘ the civil magistrate; alioho’ the national apostasy, under  
‘ which

# 4 I N T R O D U C T I O N.

' which the Lord's remnant thro' the land have been groan-  
 ' ing, while our rulers have not only neglected, but contra-  
 ' dicted their duty of espousing and supporting the covenan-  
 ' ted principles and reformation of this church, whereby  
 ' they have greatly provoked the Lord to anger, be ground  
 ' of humiliation before the Lord : yet the presbytery do  
 ' hereby condemn the dangerous extreme that some have  
 ' gone into, of impugning the present civil authority over  
 ' these nations, and subjection thereunto in lawful com-  
 ' mands, on account of the want of these qualifications,  
 ' which magistrates ought to have by the word of God and  
 ' our covenants ; even tho' they allow us in the free exer-  
 ' cise of our religion, and are not manifestly unhinging the  
 ' liberties of the kingdom ; an opinion and practice con-  
 ' trary to the plain tenor of scripture, and to the known  
 ' principles of this church, in her Confession and covenants,  
 ' and of all other reformed churches : and that some few  
 ' others carry their zeal against the defections and evils of  
 ' the times, to the dangerous extreme of espousing prin-  
 ' ciples in favours of propagating religion by offensive arms ;  
 ' quite contrary to that disposition, which ought to be in  
 ' all the professed followers of Christ, who came not to de-  
 ' stroy mens lives, but to save them. And likewise the pres-  
 ' bytery agree, that, unless the Rev. Mr. Nairn retract the  
 ' principles contained in the said dissent, that tend to over-  
 ' throw civil magistracy, they will proceed against him  
 ' according to the rules of this church.'

At after meetings, there were made some other amend-  
 ments upon, as also sundry additions unto, the Act for re-  
 newing the covenants ; whereupon (the presbytery being  
 met in Stirling Dec. 23. 1743.) after serious deliberation  
 and prayer, the question was put, Approve of this Act as  
 now amended and enlarged, in order to the renovation of  
 our covenants, or not ? And it carried unanimously AP-  
 PROVE, wherefore the presbytery did approve and enact  
 accordingly, and ordered the same to be published ; the  
 tenor whereof follows, immediately after the national co-  
 venant, and the solemn league and covenant ; as it is the  
 renovation of these which this act proposeth, N. B.

N. B. *Only the national covenant, as it was entered into Annis 1580 and 1581, (without the bond wherein it was renewed, Anno 1638; and the Solemn League and Covenant, (without the Solemn Acknowledgement of sins and Engagements to duties, Anno 1648) are here prefixed to the following act; agreeably to the design of the said Act, and unto the example of our reformers, Anno 1638, who renewed the National Covenant by a new bond, in place of that bond wherewith it had been renewed and sworn, Anno 1590, and which they had omitted. And the presbytery's procedure in this whole matter is more fully explained and vindicated in their Answers to reasons of dissent, &c. P. 27.—39. lately published.*

## T H E National Covenant; O R

The CONFESSION OF FAITH; subscribed at first by the king's majesty and his household in the year 1580, thereafter by persons of all ranks in the year 1581, by ordinance of the lords of secret council, and acts of the general assembly, subscribed again by all sorts of persons in the year 1590 by a new ordinance of council, at the desire of the general assembly, with a general bond for the maintaining of the true Christian religion, and the king's person; and together with a resolution and promise, for the causes after expressed, to maintain the true religion, and the king's majesty, according to the foresaid Confession and acts of parliament, subscribed by Barons, Nobles, Gentlemen, Burgeses, Ministers and Commons, in the year 1638; approved by the general assembly 1638; and 1639, and subscribed again by persons of all ranks and qualities in the year 1639, by an ordinance of council, upon the supplication of the general assembly, and act of the general assembly: ratified by an act of parliament 1640: and subscribed by king Charles II. at Spey, June 23. 1649, and at Seoon, January 1. 1650.

**W**E all and every one of us under written, protest, that after long and due examination of our own consciences in matters of true and false religion,  
we

we are now throughly resolved in the truth by the word and Spirit of God ; and therefore we believe with our hearts confess with our mouths, subscribe with our hands, and constantly affirm before God and the whole world, that this only is the true Christian faith and religion, pleasing to God and bringing salvation to men, which now is by the mercy of God revealed to the world by the preaching of the blessed evangel ; and is received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the kirk of Scotland, the king's majesty and three estates of this realm, as God's eternal truth, and only ground of our salvation ; as more particularly is expressed in the Confession of our faith established and publicly confirmed by several acts of parliaments, and now of a long time hath been openly professed by the king's majesty, and the whole body of this realm both in burgh and land. To the which Confession and form of religion we willingly agree in our conscience in all points, as unto God's undoubted truth and verity, grounded only upon his written word. And therefore we abhor and detest all contrary religion and doctrine ; but chiefly all kind of Papistry in general and particular heads, even as they are now damned and confuted by the word of God and kirk of Scotland. But in special we detest and refuse the usurped authority of that Roman Antichrist upon the scriptures of God, upon the kirk, the civil magistrate, and consciences of men : all his tyrannous laws made upon indifferent things against our Christian liberty ; his erroneous doctrine against the sufficiency of the written word, the perfection of the law, the offices of Christ and his blessed evangel : his corrupted doctrine concerning original sin, our natural inability and rebellion to God's law, our justification by faith only, or imperfect sanctification and obedience to the law : the nature, number, and use of the holy sacraments : his five bastard sacraments, with all his rites ceremonies and false doctrine, added to the ministration of the true sacraments without the word of God : his cruel judgment against infants departing without the sacrament : his absolute necessity of baptism ; his blasphemous opinion of transubstantiation, or real presence of

Christ's



( 7 )

Christ's body in the elements, and receiving of the same by the wicked, or bodies of men: his dispensations with solemn oaths, perjuries and degree of marriage forbidden in the word: his cruelty against the innocent divorced: his devilish mals: his blasphemous priesthood: his profane sacrifice for the sins of the dead and the quick: his canonization of men: calling upon angels or saints departed; worshipping of imagery, relics and crosses; dedicating of kirks, altars, days; vows to creatures; his purgatory, prayers for the dead; praying or speaking in a strange language; with his processions and blasphemous litany, and multitudes of advocates or mediators: his manifold orders, auricular confessions: his desperate and uncertain repentance; his general and doubtful faith; his satisfactions of men for their sins: his justification by works, *Opus Operatum*, works of supererogation, merits, pardon, peregrinations, and stations: his holy water, baptizing of bells, conjuring of spirits, exorcising, laying, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith; his wordly monarchy, and wicked hierarchy: his three solemn vows, with all his shavellings of sundry sorts: his erroneous and bloody decree made at Trent, with all the subscribers or approvers of that cruel and bloody band, conjured against the kirk of God. And finally, we detest all his vain allegories, rites, signs and traditions brought in the kirk, without or against the word of God, and doctrine of this true reformed kirk; to the which we join our selves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our head; promising and swearing by the name of the LORD OUR GOD, That we shall continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same according to our vocation and power, all the days of our lives; under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment.

And seeing that many are stirred up by Satan and that Roman Antichrist to promise, swear, subscribe, and for a time use the holy sacraments in the kirk deceitfully, against

gainst their own conscience ; minding thereby, first, under the external cloke of religion, to corrupt and subvert secretly God's true religion within the kirk ; and afterwards when time may serve, to become open enemies and persecutors of the same, under vain hope of the pope's dispensation, devised against the word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus : we therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with God and his kirk, protest, and call the Searcher of all hearts for witness, that our minds and hearts do fully agree with this our confession, promise, oath and subscription ; so that we are not moved with any worldly respect, but are persuaded only in our conscience, thro' the knowlege and love of God's true religion, imprinted in our hearts by the holy Spirit, as we shall answer to him in the day when the secrets of all hearts shall be disclosed.

And because we perceive, that the quietness and stability of our religion and kirk, doth depend upon the safety and good behaviour of the king's majesty, as upon a comfortable instrument of God's mercy granted to this country, for the maintaining of his kirk and ministration of justice among us : we protest and promise with our hearts, under the same oath, handwrite, and pains, that we shall defend his person and authority with our goods, bodies and lives, in the defence of Christ his evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies within this realm or without, as we desire our God to be a strong and merciful defender to us in the day of our death, and coming of our Lord Jesus Christ : to whom with the Father and the holy Spirit, be all honour and glory eternally. Amen.

T H E

THE  
SOLEMN LEAGUE and COVENANT,  
FOR

Reformation and defence of religion, the honour and happiness of the king, and the peace and safety of the three kingdoms of Scotland, England and Ireland; agreed upon by commissioners from the parliament, and assembly of divines in England, with commissioners of the convention of estates and general assembly in Scotland; approved by the general assembly of the church of Scotland, and by both houses of parliament and assembly of divines in England, and taken and subscribed by them, *Anno* 1643; and thereafter, by the said authority, taken and subscribed by all ranks in Scotland and England, the same year; and ratified by act of the parliament of Scotland, *Anno* 1644: and again renewed in Scotland, with an acknowledgment of sins and engagement to duties by all ranks, *Anno* 1648, and by the parliament 1649; and taken and subscribed by king Charles II. at Spey, June 23. 1649; and at Scoon, January 1. 1650.

**W**E noblemen, barons, knights, gentlemen, citizens, burgesses, ministers of the gospel, and commons of all sorts in the kingdoms of Scotland, England, and Ireland, by the providence of GOD, living under one king, and being of one reformed religion, having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honour and happiness of the king's majesty, and his posterity, and the true public liberty, safety and peace of the kingdoms, wherein every one's private condition is included: and calling to mind the treacherous and bloody plots, conspiracies, attempts, and practices of the enemies of GOD, against the true religion, and professors thereof in all places, especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power and presumption

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sumption are of late, and at this time increased and exercised, whereof the deplorable state of the church and kingdom of Ireland, the distressed estate of the church and kingdom of England, and the dangerous estate of the church and kingdom of Scotland, are present and public testimonies; we have now at last (after other means of supplication, remonstrance, protestations and sufferings) for the preservation of ourselves and our religion, from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God's people in other nations; after mature deliberation, resolved and determined to enter into a mutual and solemn league and covenant, wherein we all subscribe, and each one of us, for himself, with our hands lifted up to the most High GOD, do swear,

**I.** **T**HAT we shall sincerely, really, and constantly, thro' the grace of God, endeavour, in our several places and callings, the preservation, of the reformed religion in the church of Scotland, in doctrine, worship, discipline and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline and government, according to the word of GOD, and the example of the best reformed churches: and shall endeavour to bring the churches of GOD, in the three kingdoms, to the nearest conjunction and uniformity in religion, confession of faith, form of church-government, directory for worship and catechizing; that we, and our posterity after us, may, as brethren live in faith and love: and the Lord may delight to dwell in the midst of us.

**II.** That we shall, in like manner, without respect of persons, endeavour the extirpation of popery, prelacy. (that is church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, arch-deacons, and all other ecclesiastical officers depending on that hierarchy) superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine, and the power of godliness; lest we partake in other mens sins, and thereby be in danger to receive



ceive of their plagues ; and that the Lord may be one, and his name one in the three kingdoms.

III. We shall, with the same sincerity, reality and constancy, in our several vocations, endeavour, with our estates and lives, mutually to preserve the rights and privileges of the parliament, and the liberties of the kingdoms ; and to preserve and defend the king's majesty's person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms ; that the world may bear witness with our consciences of our loyalty, and that we have no thoughts or intentions to diminish his majesty's just power and greatness.

IV. We shall also, with all faithfulness, endeavour the discovery of all such as have been, or shall be incendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing the king from his people, or one of the kingdoms from another, or making any faction, or parties amongst the people contrary to this league and covenants ; that they may be brought to the public trial, and receive condign punishment, as the degree of their offences shall require or deserve ; or the supreme judicatories of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.

V. And whereas the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, is by the good providence of God, granted unto us, and hath been lately concluded, and settled by both parliaments : we shall each one of us, according to our place and interest, endeavour that they may remain conjoined in a firm peace and union to all posterity ; and that justice may be done upon the wilful opposers thereof, in manner expressed in the precedent article.

VI. We shall also, according to our places and callings in this common cause of religion, liberty and peace of the kingdoms, assist and defend all those that enter into this league and covenant, in the maintaining and pursuing thereof ; and shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifferency, or

neutrality in this cause, which so much concerneth the glory of God, the good of the kingdoms, and honour of the king ; but shall, all the days of our lives, zealously and constantly continue therein, against all opposition, and promote the same, according to our power, against all lets and impediments whatsoever ; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed ; all which we shall do as in the sight of God.

And, because these kingdoms are guilty of many sins, and provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof ; we profess and declare, before GOD and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms ; especially that we have not, as we ought, valued the inestimable benefit of the gospel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives ; which are the causes of other sins and transgressions, so much abounding among us ; and our true and unfeigned purpose, desire and endeavour, for ourselves, and all others under our power and charge, both in public and in private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation : that the Lord may turn away his wrath and heavy indignation, and establish these churches and kingdoms in truth and peace. And this covenant we make in the presence of ALMIGHTY GOD, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed : most humbly beseeching the Lord, to strengthen us by his holy Spirit for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian churches, groaning under, or in danger of the yoke of Antichristian tyranny, to join in the same, or like association and covenant ; to the glory of GOD, the enlargement of the kingdom of Jesus Christ, and the peace and tranquillity of Christian kingdoms and commonwealths.

A C T

# A C T

OF THE

## *Associate Presbytery,*

FOR RENEWING the

NATIONAL COVENANT of Scotland, and the Solemn LEAGUE and COVENANT of the three Nations in a Way and Manner agreeable to our present SITUATION and CIRCUMSTANCES in this Period.



At Stirling, the twentieth and third day of December,  
one thousand seven hundred and forty three years.

**T**H E which day and place, the ministers and elders associate together, being met in presbytery; and taking under their serious consideration, how the Lord was graciously pleased to visit this nation with the light of the glorious gospel, not only in great purity, but also with remarkable power and efficacy, when Antichristian darkness had overspread the whole land; and that when, together with the nations about, we were groaning under the yoke of popish tyranny, idolatry and superstition, even then the Lord did, by his outstretched arm, deliver our fathers from the bondage that they were under to Rome Antichristian, and reared up a tabernacle for himself among us, according to the pattern shown in the mount of divine revelation; a pure system of truths, laid down from the word of God in our first Confession of Faith

faith, directed mainly against the errors and abominations of the church of Rome, the great point upon which the testimony of the Lord's witnesses was then stated, was received, embraced and confessed, by all ranks of persons in this land; and in like manner, the worship of God was purged from the abominable idolatries, the gross corruption and superstition of the church of Rome; and the government and discipline of the house of God was established, according to the divine pattern, in the due subordination of congregational elderships to presbyteries, of presbyteries to synods, and of synods to general assemblies: the presbytery further considering, that all ranks of persons within this land, have sundry times bound both themselves and posterity, by a Solemn NATIONAL Oath and COVENANT, [to abide in the faith, profession and obedience of the foresaid true reformed religion, in doctrine, worship, government and discipline, in opposition to the corrupt doctrines, the gross idolatry and superstition of the church of Rome, and whatsoever else is contrary to sound doctrine and the power of Godliness;] and that afterwards, by the good hand of God upon them, all the three nations were brought to join themselves to the Lord, and to one another, in a SOLEMN LEAGUE and COVENANT; (for the preservation of the foresaid reformed religion in the church of Scotland, in doctrine, worship discipline and government, for the reformation of religion in England and Ireland, in doctrine, worship, discipline and government, according to the word of God, and the example of the best reformed churches; and for bringing the churches of Christ in the three kingdoms, to the nearest conjunction in uniformity, in religion, Confession of Faith, Form of Church Government, Directory for Worship and Catechizing; that they and their posterity after them, might as brethren, live in faith and love; and that the Lord might delight to dwell in the midst of us; and that the Lord might be one, and his name one in the three kingdoms;) by which oaths and covenants all the three nations, and this nation in a special manner, surrendered themselves to the Lord Jesus, and swore fealty and allegiance unto him as the only king over Zion the hill of his holiness, and as the only Lord and lawgiver unto



unto, and over the church, his own spiritual, free and independent kingdom; and thereby many scripture prophecies and promises were in part accomplished, such as Isa. lv. 5. 'Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee; Isa. xlii. 4.—And the isles shall wait for his law. Zech. ii. 11. And many nations shall be joined to the Lord in that day, and shall be my people; Micah iv. 2. And many nations shall come and say, come, and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; Rev. xi. 15. And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ.' The presbytery further considering, that all the three nations, and particularly this whole church and land, have burst the Lord's bands asunder and cast away his cords from them, having dealt perfidiously and treacherously in the foresaid solemn oaths and covenants; and that tho' they have had many loud calls, both by word and providence, to return to the Lord, yet they have held fast deceit, and refused to return; also, considering that the foresaid oaths and covenants are of perpetual and indispensable obligation, and that it is the duty particularly of all sorts of persons in this land, to return to the Lord, by taking hold of his covenant of grace, which stands fast with Christ our glorious new covenant-head; and, in the faith of this his covenant, and the grace and strength therein promised, casting away all our transgressions and idols, devoting ourselves unto the Lord in a covenant of duty and swearing unto him; and, in regard, that as a public confessing and acknowledging, and avouching of the Lord to be our God, is a religious duty required in the first commandment of the moral law; so it has been the frequent practice of the church and people of God, especially after gross backsliding and defection from him, as 2 Chron. xv. 10.—16. 'So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa, and they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen, and seven thousand sheep: and they entered into a

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' covenant to seek the Lord God of their Fathers, with all  
 ' their hearts, and with all their soul; that whosoever would  
 ' not seek the Lord God of Israel, should be put to death, whe-  
 ' ther small or great, whether man or woman: and they  
 ' swore unto the Lord with a loud voice, and with shouting,  
 ' and with trumpets, and with cornets: and all Judah re-  
 ' joiced at the oath; for they had sworn with all their heart,  
 ' and sought him with their whole desire, and he was found  
 ' of them, and the Lord gave them rest round about: chap.  
 ' xxiii. 16. And Jehoiada made a covenant between him and  
 ' between all the people, and between the king, that they  
 ' should be the Lord's people: chap. xxix. 10. Now it is  
 ' in mine heart to make a covenant with the Lord God of  
 ' Israel, that his fierce wrath may turn away from us;' and  
 ' chap. xxiv. 31. ' And the king stood in his place, and  
 ' made a covenant before the Lord, to walk after the Lord,  
 ' and to keep his commandments, and his testimonies and his  
 ' statutes, with all his heart, and with all his soul, to per-  
 ' form the words of the covenant which are written in this  
 ' book; 2 Cor. viii. 5. They first gave their own selves to the  
 ' Lord, and unto us by the will of God;' and this is pro-  
 ' mised to take place in the new Testament days, Rom. ix.  
 ' 25. ' I will call them my people, which were not my  
 ' people, and her beloved, which was not beloved;' com-  
 ' pared with Zech. xiii. 9. — ' I will say, it is my people;  
 ' and they shall say, the Lord is my God;' Isa. xlv. 3, 4, 5.  
 ' For I will pour water upon him that thirsts, and floods  
 ' upon the dry ground; I will pour my Spirit upon thy  
 ' seed, and my blessing upon thine offspring; and they shall  
 ' spring up as among the grass, as willows by the water  
 ' courses; one shall say I am the Lord's, and another shall  
 ' call himself by the name of Jacob, and another shall sub-  
 ' scribe with his hand unto the Lord, and surname himself  
 ' by the name of Israel;' Rev. xi. 15. ' The kingdoms  
 ' of this world are become the kingdoms of our Lord, and  
 ' of his Christ; and he shall reign for ever and ever;  
 ' and that the same duty has been often practised by  
 ' this church and land, and found a special mean, thro'  
 ' the Lord's blessing, of a reviving unto them out of their  
 ' bondage; and likewise, in regard this is a duty enjoined  
 ' with the greatest solemnity, Isa. xlv. 23. ' I have  
 ' sworn by my self, the word is gone out of my mouth  
 ' in

\* in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear;' as also in regard all such as desire to be found faithful to the Lord, and to cleave unto him, ought publicly to confess, acknowledge, and avouch the Lord and his truths, tho' they should be the smaller part, and tho' the bulk and body of a nation and people, should either thro' wickedness and enmity, or through blind prejudices, or thro' negligence and slothfulness, refuse to concur and join in such an important and solemn duty; as the prophecy seems plainly to point out to us, Isa. xix. 18. 'In that day shall five cities in the land of Egypt, speak the language of Canaan and swear to the Lord of hosts.'

Therefore, and for all the above weighty grounds, reasons and considerations, this presbytery, in obedience to the command of God, conform to the practice of the church and people of God, recorded in scripture, and according to the laudable example of their religious progenitors in reforming times, do judge it their duty to call and beseech; likeas, they hereby do, CALL, OBTEST and BESEECH, all sorts of persons in this land, into whose hands this their present act and deed may come; and more particularly, all such as have acceded to this presbytery; to humble themselves under the mighty hand of God on account of our iniquities both personal and national; to flee, by faith to the atoning blood of the Lamb of God for the expiation and remission of them; and to look upon him whom we have pierced, and mourn bitterly for the manifold dishonours and indignities that we have done him; and to turn from them unto the Lord our God, with hearty grief for and hatred of them; and, with our hearts and souls, to renew our solemn vows and covenant engagements unto the most high God. Jer. l. 5. 'Come, and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten.' Hos. vi. 1. 'Come, and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten, and he will bind us up.' 2 Chron. xxx. 8. Now be ye not stiff necked as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever. And serve the Lord your God, that the fierceness of his wrath may turn away from you.'

The presbytery, in like manner, calling to their remembrance, and seriously considering, that when the national covenant was renewed in Scotland, it was accommodated to the circumstances of the church and land, at the several times of the renovation of the same: as for instance, in the year 1590, it was renewed with a great bond, adapted to their circumstances at that time; likewise, in the year 1596, a year remarkable for solemn covenanting in this land, accompanied with the Lord's special countenance and presence, first in the general assembly which met that year, and afterwards in synods and presbyteries, and thro' most of the particular congregations; for, though the national covenant was not sworn, at this time, in the express terms in which it was before conceived; yet it was, upon the matter, sworn by the ministers of this church, in the particular acknowledgement which they made of the sins and corruptions of the ministry, and in their engagement to the duties of their office and calling; and likewise, by the several congregations thro' the land, in the engagements they came under, agreeable to their situation and circumstances at that time: in like manner, in the year 1638, our national confession and covenant was sworn and subscribed in a bond subjoined thereunto, whereby it was accommodated to their circumstances and situation the said year: afterwards, when the assembly that met at Glasgow the same year found and declared, that the five articles of Perth, the government of the kirk by bishops, and the civil places and power of kirkmen, were all contrary to our confession and covenant; it was again subscribed in the year 1639, according to the foresaid determination of that assembly: likewise, the solemn league and covenant, which was at first sworn through the three nations, and particularly by all ranks of persons in this land, in the year 1643: when it was afterwards renewed in Scotland, in the year 1648, it was sworn and subscribed, with a solemn acknowledgement of the breaches thereof, and with an engagement to the duties contained therein: which is also agreeable to scripture pattern and example, as Ezra, chap. ix. and x. and Nehemiah chap. ix. and x. where the church and people of God, after a particular acknowledgement of their own sins and the sins of their fathers



engaged themselves against the particular evils and sins that prevailed among them, and to the duties incumbent upon them in their situation and circumstances at that time : therefore, conform to the above scripture examples, and agreeably to the above-mentioned laudable precedents in our own church and land, this presbytery agree and resolve, that the NATIONAL COVENANT of Scotland and the SOLEMN LEAGUE and COVENANT of the three nations, shall be renewed and sworn, in a MANNER suitable to the present CIRCUMSTANCES and SITUATION of this church, and land, by all such as shall willingly offer themselves unto the Lord, in this solemn work and duty : and, for this end, they appoint that both covenants shall be renewed in a solemn acknowledgement of the public sins and breaches of the same, and in a solemn profession of our faith, and engagement unto the duties contained in them.

The Tenor whereof follows.

**W**E ALL AND EVERY ONE OF US, seriously considering the great goodness of God manifested towards this land, in bringing our fathers, first out of Pagan darkness, and afterwards, when Antichristian idolatry and superstition had overspread the whole land, in making the light of the glorious gospel of Christ break forth with such remarkable purity and power, that the thick clouds of Popish darkness were scattered, and the house of God was reared up among us, in a great measure of conformity to the pattern laid down in the Lord's word : as also, that all ranks of persons within this land, did, by a national confession, oath and covenant, abjure particularly and expressly, the errors and corruptions of Popery ; and that by the said oath and covenant, they did sundry times bind and oblige both themselves and their posterity, to continue in the profession, faith and obedience of the true reformed religion, as the same was held forth from the word of God, in our first confession of faith and books of discipline ; and, to defend the same and resist all contrary errors and corruptions, according to their vocation, all the days of their life : and likewise, considering that all ranks of persons in the three kingdoms, did by a solemn league and covenant, swear, each

one of them for himself, that they should sincerely, really and constantly through the grace of God, endeavour, in their several places and callings, the preservation of the reformed religion in the church of Scotland, in doctrine, worship, discipline and government; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline and government, according to the word of God, and the example of the best reformed churches; and that they should endeavour to bring the churches of God, in the three kingdoms, to the nearest conjunction and uniformity in religion, confession of faith, form of church-government, directory for worship, and catechizing, that they, and their posterity after them might, as brethren, live in faith and love, and that the Lord might delight to dwell in the midst of us; as likewise, by the said covenant, every one bound and obliged themselves to personal reformation, so that, in their several places and callings, they might endeavour national reformation; and, in pursuance of the above covenanted uniformity, the assembly that met at Westminster, with commissioners from the church of Scotland, agreed upon a confession of faith, larger and shorter catechisms, the form of presbyterial church-government, and ordination of ministers, with a directory for the public worship of God; all which were received and approved by the general assemblies of this church, in the manner expressed in the several acts adopting the same; and they held forth unto us, from the word of God, the same true reformed religion, in doctrine, worship, order and government, which had been, from our reformation from Popery, believed and practised in this church and land, and sworn to in our national covenant: and farther, considering that all ranks of persons, both in former and present times, have treacherously departed from the Lord, and have transgressed his laws, changed his ordinances, and broken his covenant; and that, at this time, we are under many heavy spiritual plagues, which are the ordinary forerunners of desolating strokes and judgments, both upon churches and nations;

Therefore, being warranted by the word of God and the example of the church and people of God in scripture,  
and

and remembering the practice of our religious predecessors, who have acknowledged before the Lord their departure from him, by unbelief and manifold breaches of their solemn national engagements and covenants, and have engaged themselves to reformation; and perceiving that this duty, when gone about in the faith of God's promise, and in obedience to his command, hath been attended with a reviving out of bondage, and with a blessing and success from heaven; WE DESIRE, in dependence upon the LORD JESUS who is exalted a Prince and a Saviour for to give repentance and forgiveness of sins, to ACKNOWLEDGE; and in the faith of his atoning blood, and in the strength of the grace that is in Christ Jesus, WE CONFESS AND ACKNOWLEDGE, as in his sight, who is the searcher of hearts, our own transgressions, and the transgressions of this church and land.

WE with our FATHERS have sinned, we have done wickedly, our kings, our princes, our nobles, our judges, our magistrates, our ministers and people of all sorts. Tho' the Lord hath spoken long and clearly unto us in the word of the gospel, we have not hearkened to his voice; tho' we have made some profession of Christ, yet we have not, as we ought, received him in our hearts, nor walked worthy of him in our lives; and in this particular instance, we have, in a very eminent manner, transgressed the covenant of the Lord our God. Our own consciences within us, and the many spiritual judgments, that we are under, may convince us of our manifold, wilful, and renewed breaches, of our solemn oaths and covenants.

Particularly, tho' the sinfulness of receiving into our bosom, and admitting into places of power and trust, such as were opposers of, and enemies to, a covenanted work of reformation, was solemnly acknowledged in the year 1649, and reformation in this particular was sworn into; yet, in a short time thereafter, in consequence of the public resolutions, places of power and trust were filled with such; and they were suddenly received into full church-communion and fellowship. And our backslidings did increase from time to time, till that general apostasy and defection, when Charles II. being restored to the government, all the legal securities given to a covenanted reformation.

reformation betwixt the years 1638 and 1650, were pulled down; all the several parliaments that met during this period together with all their acts and proceedings in favours of reformation, were declared null and void: in like manner, the presbyterial order and government of the house of God, to the maintenance and preservation of which the whole land was solemnly sworn, was overthrown; and prelacy which had been abjured by our covenants, was set up in its place; and likewise, that famous assembly which met at Glasgow in the year 1638, was declared by the parliament to be an unlawful and seditious meeting; and all that was done between the foresaid year, and in the year 1651, in prosecution of a covenanted reformation, was declared rebellious and treasonable; and the national covenant as sworn in the year 1638, together with the solemn league and covenant, were declared to be unlawful oaths, and not binding on the lands; yea, such was the height of wickedness that they were ignominiously burnt in some considerable places of the nation; as also, most sinful and wicked invasions were made upon the headship and sovereignty of our Lord Jesus Christ, the alone king and head of his church; by several parliamentary acts and deeds, asserting the King's supremacy in all causes whatsoever, and declaring that the ordering and disposal of the external government and policy of the church, doth properly belong to the king, as an inherent right of the crown. And when prelacy was thus reared up, as the most part of the ministry made a sinful and shameful defection unto it, so the bulk and body of the land, in contradiction to our solemn oaths and covenants, did submit unto the same. Likewise, in this day of apostasy and defection, such of the ministry as complied not with prelacy did upon the privy council's proclamations, desert their synodical and presbyterial meetings, whence no judicial testimony was lifted up against the course of defection: yea, the most part of them left their own flocks, which thereby became a prey to the grievous wolves that were afterwards thrust in upon them.

Moreover, during this period of hainous backsliding, many sinful oaths, declarations and bonds were imposed; and among others, the oath of allegiance or rather su-  
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premacý, with the instrument assertory of the royal prerogative; the declaration, and that self-contradictory oath the test: by which oaths and bonds, the usurped supremacy over the house of God was acknowledged and recognized, and a covenant reformation was renounced and abjured; so that all ranks of persons in this land made themselves more and more vile, by the blackest perjury, and the greatest apostasy from the Lord. And, as if all this had not been enough, such as endeavoured to witness against that course of grievous backsliding, and who departed from evil, became a prey to the greatest tyranny and cruelty, even to imprisonment, banishment, spoiling of their goods and cruel tortures; yea, the blood of the witnesses for a covenanted reformation, was shed in our principal cities under colour of law, and likewise in the high places of the fields, without any legal process against them; therefore, in our skirts is to be found the blood of those who have suffered for the testimony of Jesus, which is crying to heaven for vengeance against us to this very day.

Also, in consequence of the above-mentioned usurped supremacy over the kingdom of Christ, in the year 1669 and 1672, indulgences to some ministers who had not conformed to prelacy, were granted, under certain conditions, limitations and restrictions; wherefore as the indulgences had their rise, subsistence and conveyance from the above wicked supremacy; and as the accepters of them were limited and restricted in the exercise of their ministry; so, the acceptance of them was a departure from the word of Christ's patience, which his servants and people in this land were called to hold fast, especially in such a day of temptation and trial. Likewise when the duke of York, a professed Papist, was advanced to the throne, a boundless toleration was granted by that popish prince, which was plainly designed for the introduction of popery and slavery, being expressly conveyed from the king's absolute power, suspending and disabling all the penal statutes against papists; and instead of a due testimony offered against the same, it was accepted by all the ministers of the presbyterial denomination thro' the land, except a few only; with an address of thanks for the same, by a considerable  
number

number of the said ministers, in name of the rest ; where- by we have been still further involved in the hainous guilt of departing more and more from the Lord.

As thus the beautiful order, the pure government and discipline of the house of the Lord, was overturned, buried and forsaken ; so, that apostate prelatical church (or party, and generally the whole land) did likewise reject Christ the chief corner-stone, in the word of his grace and purity of gospel truth, for maintaining of which this land was once so famous, and whereby, at our reformation, a nation was born at once, and a people brought forth as in one day, and instead of that purity of gospel truth, there was a general apostasy to Arminian and other anti-evangelic errors, perverting the gospel of Christ.

Tho' the Lord was graciously pleased, by a very glorious and surprising appearance for these lands in the latter end of the year 1688, to deliver us from the yoke of tyranny and arbitrary government, under which we then groaned ; yet, we have never, to this day rendred unto him according to the benefits which we have received from him. We did not understand his wonderful works, neither remembered the multitude of his mercies. We provoked him at the sea, even at the red-sea ; and instead of waiting for his counsel, we followed the counsels of flesh and blood. We turned not unto him with our whole hearts, but feignedly : and our backslidings have increased from time to time, till our apostasy and defection, in the present age, is come to an height, as to some particular instances, which was not known in former times.

Though the Lord wrought a great salvation for us, the foresaid year, yet we said not, ' Where is the Lord that brought us up out of the land of Egypt ? ' We returned not unto the Lord by a free and particular confession and acknowledgement of our above, and many other steps of defection and backsliding from him ; nor by the renovation of our solemn covenant engagements to the most high God.

When the estates of the nation were met in a free parliament, in the year 1690, our presbyterial church government was settled according to its civil establishment in the year 1592 ; and all the steps of reformation attained

to in that covenanting period betwixt 1638 and 1650 were neglected and past by yea, in the said settlement of presbytery, all that was done against a covenanted work of reformation; in the first session of parliament of king Charles, after his restoration, is left untouched; particularly, the infamous Act Rescissory, whereby all the acts and deeds of the foresaid covenanting period were declared null and void, is never repealed: also, that impious and wicked act, the second act of the second session of the same parliament, declaring null and void the proceedings of that faithful assembly at Glasgow in the year 1638, and all other acts and deeds of that reforming period, stands in the body of our Scots laws to this very day: and thus, that great work, which the Lord wrought with an outstretched arm in the days of our fathers, lies still buried under the grave stone of several parliamentary acts and deeds; which is an iniquity that testifies against us to this very day. Likewise by the same parliament, in the year 1690, instead of our covenant-allegiance, which was judged a proper badge of loyalty in our reforming periods, a general oath of allegiance to the sovereign was imposed.

And as in the above and like instances, the estates of the nation shewed no disposition to return unto the Lord; so, when the first general assembly of this church did meet, the same year 1690, they did not, in their ecclesiastical capacity faithfully and particularly represent unto all ranks of persons through the land, their manifold iniquities and backslidings, in order to excite them to humiliation and mourning before the Lord: they sat down upon the civil establishment, without remonstrating against what was defective in the same, or making any express and particular acknowledgement of the many hainous backslidings of the former period: they did not, by any formal act, condemn the sacrilegious usurpation of the royal dignity of Zion's king; nor did they, by any express act, assert him to be what he is, The alone King and Head of his church, in opposition to the above mentioned usurpation of his royal prerogative, and the indignities done unto the same by the many wicked acts and laws that were made, and the sinful oaths that were imposed, in that period; neither did they assert the divine right of presbytery, nor the intrinsic

sick power of the church, with respect to the calling of her national assemblies ; which are two special branches of the Redeemer's glorious headship in and over his church : likewise, they did not expressly approve our covenanted reformation attained unto from the year 1638 to the year 1650 ; neither did they plainly justify the wrestlings, testimonies and sufferings of the Lord's remnant for the same, in the late persecuting times : also, they did not, by any particular act of assembly, assert the obligation of our covenants, national and solemn league, and their binding force upon posterity : nor did they particularly condemn the above-mentioned sinful oaths, declarations and bonds, and many other steps of defection from the Lord, during the foresaid period : and though the Lord by his special and remarkable providence, brought the ministers and elders of this church together again, in a national assembly ; yet, instead of censuring such as had made gross defection from the Lord, some were admitted into ministerial communion, and many into the office of elders, and multitudes into full communion with the church in her sealing ordinances, who had taken the above-mentioned oaths and bonds, and who were deeply involved in the guilt of persecuting the Lord's people, and in the other defections of that period of apostasy : without requiring from them any evidence of their repentance, and sorrow for the same.

Thus tho' the Lord did wonderfully deliver us, we rendered not unto him according to the mercies received, but mingled ourselves with our enemies, and have learned of them their ways : and they have been a dead weight upon the Lord's work and interest ever since that time.

Our iniquities and backslidings have increased more and more : particularly, when, by the treaty of union with England, in the year 1707, we were incorporated with our neighbours in England, upon terms opposite unto, and inconsistent with our covenant-union with them ; in regard the maintenance of the hierarchy and ceremonies of the church of England is made, by the said treaty, a fundamental and essential article of the union of the two Kingdoms : and thus, with our own consent, the Antichristian hierarchy, and a superstitious worship in England, have



have all the security that human laws can give them, whereby this whole nation hath again not only given openly up with their solemn covenant-engagements to the Lord, but also involved themselves in the guilt of consenting to, and thereby approving of the Antichristian hierarchy, and a superstitious worship in England.

Immediately after the foresaid incorporating union, our land was made to groan under the load of unnecessary swearing, in the manifold repetition of oaths; and the nation was burdened with unlawful oaths; such as the oath of Abjuration, imposed upon all in civil and military trust, and afterwards upon the ministers of the church of Scotland; which oath we acknowledge as one of our national sins, and steps of defection, in so far as the united constitution, opposite unto our covenant union, is thereby homologated and approven. Likewise the sacramental Test is imposed upon the members of this church, while serving the sovereign in England and Ireland; also, a superstitious form of swearing is introduced amongst us, by laying the hands upon, and kissing the gospels; moreover the same oaths are frequently repeated upon the same day, to qualify men for different posts and offices; whereby the weight and impression of a solemn oath is ready to wear off the spirits of many. And, by all these sinful impositions and practices, our land is more and more involved in sin and guilt.

Further, a short time after the above incorporating union, particularly in the year, 1712, an almost boundless toleration was granted, whereby a door was opened to gross corruption in principle, which always brings along with it looseness in practice; and, in consequence of this toleration, the superstitious and corrupt worship of the church of England is set up in all the corners of this land. Also, in the foresaid year, the right of presentation to vacant churches, claimed by patrons, was again restored unto them; and though patronage is contrary to our received and known principles, yet countenance is given to this Antichristian usurpation, by the judicatories their intruding presentees upon reclaiming congregations. Likewise, the superstitious observation of holy days is introduced amongst us, by the vacation of our most considerable courts

of justice in the latter end of December. By all which sinful courses and practices, our land is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

As our provocations in the above instances are great, so they have increased, and are still more grievous, thro' the deep wounds that have been given unto many precious and important truths, laid down from the word of God in our Confession of Faith: particularly, it has been vented and taught among us, That nothing is to be admitted in religion but what is agreeable to reason, and determined by reason to be so: there are means appointed of God for obtaining saving grace; which means, when diligently used, with seriousness, sincerity, and faith of being heard, God hath promised to bless with success; and, that the going about these means in the foresaid manner, is not above the reach of our natural powers and abilities: that, were it not for the prospect of happiness, we could not, and therefore would not serve God: that, by the light of nature, and works of creation and providence, including tradition, God hath given an obscure objective revelation unto all men, of his being reconcileable to sinners: that it is probable that none are excluded from the benefits of the remedy for sin, provided by God, except these, who, by their actual sins, exclude themselves, and slight or reject either the clearer light of the gospel, revealed to the church, or that obscure discovery and offer of grace made to all without the church: as also, That there was not a proper covenant made with Adam, for himself and his posterity: and that Adam was not a federal head to his posterity.

Tho' the above gross and dangerous errors, whereby many important truths, laid down from the word of God in our Confession of Faith, are subverted; were all taught in one of our universities; and tho' they were brought before the judicatories of this church; and likewise, tho' the teacher of them owned and maintained them in his defences at their bar: yet the general assembly, in the year 1717, dismissed the process without any censure insisted upon the said teacher; yea, without any particular express testimony against the above gross and dangerous errors. And so, as a righteous judgment upon this church,

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for neglecting to vindicate injured truth, and to censure the broacher of the above errors, the Lord permitted him to proceed from evil to worse, even the length of impugning the Deity of the great God our Saviour; as appears from the process against him in the years 1727 and 1728. For it was found evidently proven by the assemblies which met the said years, That he had vented and taught, that our Lord Jesus Christ is not necessarily existent: that the necessary existence of our Lord Jesus Christ is a thing we know not: That the three persons of the Trinity are not to be said to be numerically one in substance or essence: as also, That the terms necessary existence, supreme Deity, and the title of the only true God, may be taken in a sense that includes the personal property of the Father, and so not belonging to the Son. By which propositions, the Son of God our Redeemer. and the Holy Ghost our sanctifier, have been robbed of their true Deity, and consequently of their essential glory.

Through the above-mentioned gross and dangerous propositions, this land has been the seat of pernicious errors, and of grievous blasphemy against the persons of the adorable Trinity. But, tho' it is to be feared, that the seed of error which hath been thus sown among us, has taken deep root, and is bringing forth corrupt and poisonous fruits: yet, as the judicatories of this church have never inflicted any censure upon the teacher of the above errors, adequate to the great scandal and offence he had given; so they have not to this very day particularly and expressly condemned any of the above-mentioned errors, as contrary to the doctrine held forth from the word of God in our Confession of Faith; nor have they asserted the truth, in opposition unto the terms in which it has been impugned and denied: and thus, many important and precious truths have been left wounded and bleeding, without any suitable testimony given unto them.

Likewise, several other gross and dangerous errors have been vented among us; even such, whereby the peculiar and supernatural operations of the holy Spirit have been traduced, and spiritual exercise exposed and ridiculed; and such, whereby the peculiar doctrines of the gospel, concerning the person and mediation of Christ, are wicked-

ly subverted. And though several such errors have been brought to the bar of the present judicatories; yet, neither is the author thereof censured, nor is there any express judicial testimony given against him. Moreover, it has been publickly asserted and maintained by him, that the sole and universal motive to virtuous actions, is self-love, interest or pleasure; whereby self is exalted unto the throne of God: and yet the assembly, in the year 1736, not only dismissed the publisher of this and several such gross errors, without any censure inflicted upon him, or any condemnation of his errors; but instead of this, the said assembly admitted his explication of the article concerning self-love, namely, That our delight in the honour and glory of God, is the chief motive of all virtuous and religious actions: whereby it appears, that the foresaid assembly have adopted the above erroneous principle concerning self-love, as their own; in regard that the maintainer thereof does, by the above explication, still make our delight (and so our self-love, interest or pleasure) the chief motive of all virtuous and religious actions; so that hereby the great idol self is still exalted and placed in the throne of God, and the declarative glory of God is still subordinated unto self, as our chief and highest end.

Our iniquities and backslidings have also increased by the conduct of the present judicatories, in their exercising a lordly power and authority over the heritage of God, and by their gross perverting of the ordinance of discipline. Thus, violence has been done to the flock and heritage of God, by obtruding ministers upon them in all corners of the land; and by exercising a legislative power and authority over the house of God, in making laws to his subjects contrary to his will declared in his word; as was done by the general assembly in the year 1732, in their act anent the settlement of vacant parishes: and though this act was repealed by the assembly, in the year 1734; yet it was not repealed on account of the sinfulness thereof, but only because it was enacted contrary to some ordinary forms: accordingly, the contrariety of the said act to the word of God, and laudable constitutions of this church agreeable thereto, has never been acknowledged: yea, vacant congregations are, to this day, settled



settled according to the manner prescribed in the said repealed act. Likewise, the ordinance of discipline has been perverted by the assembly in the year 1733, in appointing their commission to inflict censures upon some ministers, merely for protesting, for their own exoneration, against a sentence of the said assembly, restraining ministerial freedom, in testifying doctrinally against a course of defection; in case the said ministers should not retract their protestation. Moreover, by an act of the said assembly, concerning the ministers of the presbytery of Dunfermline, such as cannot submit to the ministry of intruders are excommunicate from sealing ordinances; and ministers are threatned with the highest censures of the church, if they dispense sealing ordinances unto them: and yet the erroneous are dismissed from the bar of the judicatories, either without any censure at all, or with no due censure inflicted upon them.

Also, of late, the sabbath of the Lord has been publicly profaned, by the most part of ministers their reading the act of parliament anent captain John Porteous; by which reading of that act, the alone headship and sovereignty of the Lord Jesus over the church, his free and independent kingdom, was likewise practically given up. And some of the judicatories having screened the readers of the said act, by their acts of forbearance; and none of the judicatories having censured any of them for this public scandal and offence; the whole lump of the established church, thus leavened, by suffering the leaven of this unpurged scandal to continue among them, may therefore justly be constructed to have departed from their holding of the king of Zion, and to have subjected and subordinated their ecclesiastical meetings to the civil powers, whereby the Redeemer's crown has been profaned and cast down to the ground.

Though the judicatories of this national church have been for a considerable time, carrying on a course of defection; yet they are so far from acknowledging their iniquity, and returning to the Lord, that they condemn a testimony unto the truth; and they not only refuse to lift up a judicial testimony for truth themselves, but they persecute others who are endeavouring to do it.

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Particularly, the general assembly that met in the year 1738, condemned in bulk the testimony emitted by the associate presbytery, as casting many groundless and calumnious reflections upon the said judicatories, without condescending upon any one of these which they call groundless and calumnious reflections; whereby instead of confessing their guilt to the glory of God, they justify themselves, and plead that they are innocent, and refuse that they have sinned: farther, the said assembly impowered their commission to libel and cite the seceding ministers before the ensuing assembly. Likewise, the assembly in the year 1739, [even in the face of a public and open testimony given by the presbytery, in their Act and Declinature read in presence of the assembly, against their course of defection and backsliding from the Lord; together with a solemn call given them, in the said act and declinature, to return to the Lord, did harden themselves] yet more in their iniquity, by condemning this testimony, as containing nothing but groundless prejudices against the present judicatories, and most injurious insolent and disrespectful expressions, concerning the highest civil authority; though the declinature contains nothing with reference to civil authority, but a just and necessary testimony against the above act of parliament anent captain John Porteous; moreover they recommended it to the next assembly, to inflict the censure of deposition upon the seceding ministers; and afterwards, that assembly did pretend to do so: by which procedure they have heightened and aggravated their iniquity: in regard they have thereby materially sentenced all such ministers to deposition, who shall duly testify against the present course of defection, which, as matters stand, cannot be done in a way of communion with the present judicatories. And we desire to lament over it before the Lord, that the present judicatories have come to such a height of defection, that they continue to refuse all calls which are given them to return to the Lord, from whom we have, every one of us deeply revolted.

It is also to be lamented, that a flood of errors hath broke in upon the land; whereby the Lord's name is dreadfully dishonoured, the doctrine of justification by  
grace

grace is wofully corrupted, the proper imputation of the righteousness of the Lord Jesus Christ for our justification before God is denied, the foundations of our holy religion overturned, thousands of precious souls destroyed, and wide steps made towards Popery and Paganism. More particularly, it is to be lamented, that there is a dreadful prevalency of Deism, whereby all revealed religion is rejected, and the light of corrupt nature is exalted in its room: that the seed of Arianism is sown among us; whereby the true and supreme Deity of the Son of God, and of the holy Ghost, is denied; and thus, the very foundation of the Christian faith is unhinged: as also, that there is a general growth of Arminianism, whereby it is maintained, that God's act of election and reprobation, depends on his foresight of the good or evil works of men; that Jesus Christ, by his death, has merited grace to all mankind; that notwithstanding of the fall, man retains a freedom of will to that which is spiritually good; that the grace of God is not irresistible and efficacious of itself; and that believers in Christ may fall totally and finally away from a state of grace. And it is further to be lamented, that, of late, some who formerly distinguished themselves in zeal for our reformation and covenanted principles, have turned aside to Latitudinarian, Independent and Sectarian extremes; whereby the unity of the true catholic church is denied, and the presbyterial order and government, the only government which Christ hath instituted in his house, is subverted; as also, the warrantableness and great design of confessions of Faith and Catechisms, as tests of soundness in the faith, is thereby overthrown, and a wide door is opened unto a toleration of all heresy and error, under the old specious pretext of liberty of conscience. And for all these things the Lord may justly say of us. I hearkned and heard, but they spake not aright; no man repented him of his wickedness, saying, what have I done? Every one turned to his course, as the horse rusheth into the battle.

Together with the above mentioned steps of defection and backsliding, a flood of profaneness and wickedness overspreads the whole land. All ranks of persons have corrupted their ways: our nobility and gentry have, for

the most part, burst the Lord's bands asunder, and cast away his cords from them; our ministers, burgesses and commons of all sorts, have turned away backward, and forsaken the holy one of Israel: the whole head is sick, and the whole heart is faint. Many hainous sins and provocations, against the first and second table of the law, are to be found among us; such as gross ignorance of God, Atheism, Infidelity, profane mockings at the mysteries of religion; the holy scriptures are burlesqued, popish errors and delusions are spreading, and the idolatrous mass is openly frequented in many corners of the land; the name of God is profaned by rash and ordinary swearing in common conversation, and by perjury and false swearing, especially in trade and commerce; the Lord's day is many ways profaned, particularly by frequent and unnecessary journeying from place to place; many are without natural affection, unruly, disobedient; the land is also defiled with murders, drunkenness, prodigality and vanity in apparel, foolish jestings, rioting and wantonness; yea, with open adulteries and uncleanness of all sorts: and some profane and sinful customs, which have little obtained in former times, are countenanced and encouraged, both at court, and in some eminent places of the nation; such as the diversions of the stage, masquerades, balls, and other such seminaries of lewdness and lasciviousness: likewise, fraud and injustice, in dealings betwixt man and man, are to be found among us; together with oppression, lying, envy, malice, evil-speaking, backbiting, falsehood, dissimulation, and covetousness which is idolatry: likewise, of late, an idolatrous picture of our Lord Jesus was well received in some remarkable cities of the nation; as also, the penal statutes against witches have been repealed by the parliament, contrary to the express law of God; for which a holy God may be provoked, in a way of righteous judgment, to leave those who are already ensnared to be hardened more and more; and to permit Satan to tempt and seduce others, to the same wicked and dangerous snare.

The sins and provocations of this land are farther increased, by the kind reception that many, both ministers and people, have given to Mr. George Whitefield, a professed



fessed member and priest of the superstitious church of England, and by the great entertainment that has been given to Latitudinarian Tenets, as further propagated by him and others; whereby any particular form of church-government is denied to be of divine institution, and, under a pretence of catholic love, a scheme is laid for uniting parties of all denominations in church communion, in a way destructive of any testimony for the declarative glory of Immanuel, as Head and King of Zion, and for the covenanted reformation of this church and land: for which a righteous God hath justly chosen their delusions, and sent forth a spirit of delusion among them, in the present awful work upon the bodies and spirits of men. And, tho' the Lord has been pleased, in his sovereign goodness, to preserve a remnant from being carried off by the above dangerous scheme and awful delusion; yet, while endeavouring to testify against the same before the world, we have not been suitably exercised thereanent before the Lord.

And we desire, thro' grace, to turn our eyes inward to our own hearts, to search and try our ways, to declare our iniquity, to be sorry for our sin, and to turn again unto the Lord: For, who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned, by our unbelief, selfishness, formality, earthliness and carnality, falling from our first love and security: by want of tenderness, watchfulness and spirituality, in our frame and disposition, and in our walk and conversation?

And in a particular mannner, we desire to be humbled before the Lord, for our contempt of the glorious gospel of the Son of God, which we acknowledge to be our sin, as it is the great sin and chief guiltiness of the land wherein we live; that we have not suitably improven it, as it is the ministration of righteousness for our justification; and as it is the ministration of the Spirit for our sanctification. We acknowledge that we are filthy and polluted; and we have it to lament over, that in a very great measure, we have not obeyed the voice, we received not correction, we have not trusted in the Lord, we have not drawn near to our God; we have been obstinate, our neck has been an iron sinew, and our brow brass; we have dealt very treacherously,

ously, and have been transgressors from the womb. We confess our ignorance and great short-coming in the knowledge of Christ Jesus our Lord, in his person, offices, blessings and benefits; of the covenant of grace, as it stands with him: and of the way of improving Christ, and the covenant of promise. And we desire to be humbled for our undervaluing Christ, communion with him, and his spiritual graces and blessings: that we have preferred other things so much to Christ and his interest, and have not given him the pre-eminence above all: that we have been so little exercised in meditation, searching the scriptures, self examination, and fervent wrestling with God by prayer, these means of secret communion and fellowship with him: that we have come so far short in receiving Christ in our hearts, and improving him, as held forth by the gospel, in his fulness of grace: and that we have been much estranged from the life of faith upon the Son of God, for wisdom, righteousness, sanctification and redemption. We acknowledge that we have gone about to establish our own righteousness, and have not intirely rested upon his righteousness alone, as revealed to us in the gospel; which appears, among many other things, in sinking fears, scarring to apply Christ and the promises, and not rejoicing in Christ the propitiation, with humility, under a sense of wants, shortcoming, and failing in duties; which, in effect, is a degree of establishing a righteousness of our own, not submitting to the righteousness of God: and that we have performed duties more in a legal, than in an evangelical, or gospel-way and manner. And we desire to be humbled for our not making use of Christ, as we ought, for sanctification, according to the promises of the covenant; as we have not acted in a way of dependence upon him, in all duties and ordinances, and in all the performances of our common Christian calling, and of our particular lawful vocations: for direction, quickning and strength; to mortify our corruptions, and to carry us thro' our Christian course against all discouragements and temptations.

We desire to be humbled, that we have not duly made use of Christ, in approaching to the throne of grace, by prayer and supplication with thanksgiving; that in our ap-

approaches to God, we have not had the eye of faith duly fixed upon Christ, nor offered all our service thro' him as we ought; and that we have not come, with that humble boldness and full assurance of faith, unto God as a father, wherewith the sacrifice and intercession of Christ have warranted us to come.

And we desire to be humbled, that we have not been duly exercised in sanctifying the Lord's day; particularly, in not being careful enough to avoid carnal converse in coming to, going from, and during the intervals of public worship.

We desire to be humbled, that in attending upon a preached gospel, we have not had it more for our end, to find communion with Christ, a taste of his goodness and excellency, and to be built up in holiness and comfort, through faith unto salvation; that we have not duly prepared our hearts before-hand in secret, to come with godly fear and reverence, humility, spiritual hungering and thirsting after the kingdom of God and the righteousness thereof, and desiring, as new born babes, the sincere milk of the word that we might grow thereby; that we have been so little acquainted with receiving the word not as the word of man, but as it is in truth the word of God; that we have not employed the Lord more to teach us inwardly by accompanying the outward means with the effectual operations of his holy Spirit; that we have not mixed the word preached with faith, as we ought to have done, believing it with our hearts, and applying the truths preached to ourselves; and that we have not as we ought, hid the words of Christ in our hearts, for after-improvement of them; nor employed the Spirit of Christ, to bring the word we have heard to our remembrance; and have not taken due pains to meditate upon it in secret.

We desire to be humbled before the Lord that we have not duly made use of the sacraments, as seals of the covenant of grace, and of the promises there made to us in Christ: and particularly, that, in offering our children to the Lord in baptism, we have not set ourselves, as we ought, to consider and prize the free love and grace of God, which hath prevented us and our seed, in providing such a fountain for sin and uncleanness; that we have not been suitably exercised with our own and our children's

dren's defilement, by original guilt and corruption; nor have been duly concerned that they might be regenerated, united to Christ, and get an interest in the covenant of grace, and promises thereof, sealed up unto them; that we have not suitably applied the covenant and promises of it to ourselves and to our seed, and this sacrament as a seal thereof: that at the administration of this sacrament to others, we have not been exercised as we ought, by joining therein, either for our own edification, or in holding up the baptised to God, that he might bless his own ordinance to them, and receive them in amongst his children in Christ; that we have not made more conscience to make known to our children when they came to years of capacity, their baptism, the ends and use thereof, and the obligation thereby lying upon them, as consecrated to Christ; and that we have not duly made use of this sacrament, all along the course of our life, for taking hold of God's covenant, for furthering and strengthening the faith and comfort of our interest in God as our God and father in Christ, and, for strengthening, thro' Christ, our resolutions and endeavours of mortification and newness of life.

And we desire to be humbled, that we have not been at more pains in preparation for partaking of the solemn ordinance of our Lord's supper, by self-examination, meditation, prayer and supplication, and by renewed acts of faith upon the Lord Jesus Christ, for righteousness and strength; that we have not approached his holy table with spiritual hunger and thirst after Christ crucified, and with humble, broken and contrite spirits, as we ought; that we have not duly exercised ourselves in remembering the Lord's death till he come again, and in applying the same to ourselves for peace with God, for mortifying the body of sin, for working deep repentance and gospel-sorrow on account thereof, and for getting the love of Christ more kindled in our souls, and our hearts enlarged with greater thankfulness, toward him who loved us and gave himself for us; that through prevailing unbelief, we have too often been plunged into legal heaviness, even when partaking of this ordinance, whereas we ought especially to be rejoicing thro' faith on the propitiation in the death of Christ, so familiarly set forth thereby to us: and that, after coming from  
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the Lord's table, we have not walked more closely with God, either in a suitableness to the great and high privileges and mercies bestowed upon us, or the deep and solemn engagements we have there come under: but among other misimprovements of this ordinance, and departures from the Lord, we have too often given way, either to unbelieving discouragements under the want of sensible enjoyments, or to carnal security, after being privileged with sensible attainments; and have not otherwise walked before the Lord unto all well-pleasing.

We desire to be humbled, that we have not been suitably exercised with the scandals of others, who have been the objects of church-censures: that we have not, upon such occasions, been suitably humbled for the fountain of sin in our own hearts; that we have not mourned in secret places for the dishonour done to God by these scandals: and that we have not, as we ought, pitied and prayed for those who have had fallen into the same.

And we desire to be humbled for our great formality in prayer, both in secret and in our families, and that we have not made more conscience of joining with our spirits, in public prayers and praises; that we have employed the Spirit of grace and supplication so little, and have not duly improved this ordinance of prayer, as a mean of communion with God, and for strengthening our faith, and every other grace; and that, when we have directed our prayers to God, we have been so little employed in looking up after them for a gracious answer and return.

We desire to be humbled, that we have not walked as becometh the gospel of Christ, but have failed and come far short in the duties we owe to God, to our neighbours, and ourselves. Particularly, we desire to be humbled for our vain thoughts, our idle words, and our overlinefs in divine worship: that our converse has savoured so much of the earth, and so little of heaven and things above: that we have not striven to keep the thoughts of the love of Christ, and of the free grace of God in him, upon our hearts, so fresh and constant as they should be; in order to keep them watchful, tender, zealous, and enlarged for God his honour and glory: that we have not observed and yielded unto the knockings of the Spirit, whereby Christ

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has offered to come into our hearts, that he might sup with us and we with him: that we have often quenched the motions of the holy Spirit, whereby he stirreth up to duties; and stifled and put away his challenges, which tend to repentance and humiliation; that we have not been tender of his presence and consolations, to entertain the same; but have grieved him by undervaluing and refusing them and by our careless walking, without attending on his direction and guiding. And we desire to be humbled for our untenderness, in not watching duly against carnal company and converse; in not studying more to recommend religion to others, by an holy, convincing, and edifying conversation; in not studying more faithfully to watch over and admonish one another, with meekness and love; in being too ready to speak of one anothers infirmities and failings, behind their backs, instead of observing the scripture rule, Matth. xviii. 15, 16, 17. And that we have not duly improved spiritual company, and spiritual exercise of social prayer and conference.

As all the above sins, defections and backslidings, are highly aggravated; being committed against great gospel light, and many remarkable appearances of God amongst us, both in a way of mercy and judgment, in former as well as in latter times; and notwithstanding of a great profession on our part, our baptismal vows, and our indispensable engagements by the national covenant of Scotland, and the solemn league and covenant of the three nations: so, we desire to be deeply humbled before the Lord for the same; to ly down in shame before him, confessing our iniquities, that we with our fathers have sinned, and that we have done wickedly; and to acknowledge the Lord as righteous and holy, tho' he should cast us out of his sight, and send in a sword amongst us to avenge the quarrel of his covenant. But, since the Lord is yet waiting that he may be gracious, we desire to flee unto the blood of Jesus for the remission of our own sins, and the sins of this whole covenanted church and land; and to pray that he may return unto us, and that he may heal our backslidings and breaches, that glory may yet dwell in our land.

And

And in regard it is the duty of a sinning people, not only to confess and acknowlege their iniquities, and to be humbled for them ; but to take hold by faith, of God's gracious covenant revealed to us in the glorious gospel ; avouching the Lord to be our God, according to the tenor of this his covenant, and returning to the Lord our God from whom we have fallen by our iniquities ; and, in the faith of his free mercy thro' Jesus Christ, and confidence of that grace and strength promised in his covenant of mercy, to engage unto and pursue after reformation, and the advancement of the interests of the mediatorial kingdom of our Lord Jesus Christ, which is in, but not of this world, and as subservient to which, the kingdom of providence is committed unto him : and being convinced in our minds, and confessing with our mouths, that the present and succeeding generations in this land, are bound as aforesaid, by the National Covenant of Scotland, and the Solemn League and Covenant of the three Nations, firmly and constantly to adhere unto the doctrine, worship, presbyterial church government, and discipline of the house of God, laid down in his word, contained in our standards, and sworn to in these solemn covenants :

THEREFORE, in obedience to the command of God, conform to the practice of the godly in former times, and according to the laudable example of our worthy and religious progenitors, in the foresaid covenants ;

**W**E all and every one of us, though sensible of the deceitfulness and unbelief of our own hearts and however frequently perplexed with doubts and fears anent our actual believing ; yet, desiring to essay, in the Lord's strength, and in obedience to his command, to glorify God, by believing his word of grace contained in his covenant of promise, and in the faith of his promise, to devote ourselves unto the Lord, in a covenant of duty : **WE DO** with our hands lifted up to the **MOST HIGH**

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**GOD**

GOD, hereby profess, and, before God, Angels and men, solemnly declare, that, through the grace of God, and according to the measure of his grace given unto us, we do, with our whole hearts, take hold of the LORD JESUS CHRIST, as the only propitiation for our sins; his righteousness, as the only foundation of our access to, and acceptance with God; his covenant of free and rich promises, as our only charter for the heavenly inheritance; his word for our perfect and only rule of faith and practice; his SPIRIT for our alone guide, to lead us into all truth revealed in his holy word, unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. We avouch the LORD to be OUR GOD, and in the strength of his promised grace, we promise and swear, by the GREAT NAME OF THE LORD OUR GOD, that we shall walk in his way, keep his judgments and commandments, and hearken to his voice: and particularly, that we shall, by the Lord's grace, continue and abide in the profession, faith and obedience of the foresaid true reformed religion, in doctrine, worship, Presbyterial church-government and discipline; and that we shall, according to our several stations, places and callings, contend and testify against all contrary evils, errors and corruptions, particularly, Popery, Prelacy, Deism, Arianism, Arminianism, and every error subversive of the doctrine of grace; also, Independency, Latitudinarian-tenets, and the other evils named in the above confession of sins.

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In like manner, we promise and swear, that, by all means which are lawful and warrantable for us, according to the word of God, the approved and received standards of this church, and our known principles, we shall, in our several stations and callings, endeavour the reformation of religion in England and Ireland, in doctrine, worship, discipline and government, according to the word of God; and to promote and advance our covenanted conjunction and uniformity in religion, confession of faith and catechisms, form of church-government, and directory for worship, as these were received by this church.

And, in regard we are taught by the word of God, and bound by our covenants, national and solemn league, to live together in the fear of God, in love one to another, and to encourage one another in the work and cause of the Lord; and that, denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world: therefore, in a dependence on the Lord's grace and strength, we, in the same manner, do promise and swear that we shall, in our several places and callings, encourage and strengthen one another's hands, in pursuing the end and design of this our solemn oath and covenant; and that we shall endeavour a life and conversation becoming the gospel of Christ: and that, in our personal callings and particular families, we shall study to be good examples to one another of godliness and righteousness, and of every duty

that we owe God and man; and that we shall not give up ourselves to a detestable indifferency and neutrality in the cause of God; but denying ourselves, and our own things, we shall, above all things, seek the honour of God, and the good of his cause and people; and that, thro' grace, forsaking the counsels of flesh and blood, and not leaning upon carnal confidences, we shall endeavour to depend upon the Lord, to walk by the rule of his word, and to hearken to his voice by his servants. In all which, professing our own weakness, we earnestly pray to God, who is the Father of mercies, thro' his Son Jesus Christ, to be merciful unto us, and to enable us by the power of his HOLY SPIRIT, that we may do our duty, unto the praise of his grace in the churches. Amen.

Extracted—

JOHN POTTS, *Pr. Cls.*

ACT of the Associate Presbytery, anent the terms of Ministerial and Christian Communion.

At EDINBURGH, FEBRUARY 14. 1744.

THE presbytery considering the grievous and growing course of defection, by the present generation in these lands, from the truths, cause and institutions of Christ revealed in his holy word, and maintained in our reformation standards; as also, the dreadful prevalence of Latitudinarian principles, for uniting persons of all denominations in church-communion, to the overthrow of the government of Christ's house, and the manifest prejudice of all his precious truths: and considering likewise the many loud calls at this day, on the foresaid and other accounts, to state, more expressly, the terms of ministerial and Christian communion, agreeable to the word of God, the principles of this church, and the duty of the Lord's remnant in these lands: therefore, for these and other weighty reasons, the presbytery did

did, and hereby do, resolve, agree and determine, that the renovation of the national covenant of Scotland, and the solemn league and covenant of the three nations, in the manner now agreed upon and proposed by the presbytery, shall be the term of ministerial communion with this presbytery; and likewise of Christian communion, in the admission of people to sealing ordinances, secluding therefrom all opposers, contemnors and slighers, of the said renovation of our solemn covenants: and moreover, as the presbytery judge that much tenderness and lenity is to be used with the weakest of Christ's flock, who are lying open to light, and minding to come forward in the said cause, that they may not be, at first instance, secluded from sealing ordinances; so they agree, that all such are to be secluded, who, after deliberate pains taken for their information, with all due meekness and patience, shall be found, by the session or superior judicatories they are in subjection unto, to be neglecters and shifters of this important moral duty; or not to be, themselves, in the due use of means, for light and satisfaction thereanent.

Extracted —

JOHN POTTS, *Pr. Clk.*

ACT of the Associate Presbytery, anent the Order to be observed, in renewing the Covenants.

At EDINBURGH, FEBRUARY 15. 1744.

**W**HEREAS the presbytery have, by a late act, condemned upon a solemn acknowledgement of the public sins and breaches of our covenants, with a bond, containing a solemn profession of our faith, and engagement unto the duties contained in them; appointing that these covenants be renewed in the said acknowledgement and bond, by all such as shall willingly offer themselves unto the Lord, in this solemn work and duty: they agree and resolve, that in renewing them accordingly, the order following be observed.

1. That the foresaid solemn acknowledgement of the public sins and breaches of our covenants, shall be publicly joined in and made; whereupon these covenants shall be publicly sworn and subscribed, in the foresaid BOND.

2. That none shall be admitted to swear or subscribe the covenants, but such as have a competent measure of knowledge, are free of all known scandal, and have a conversation

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tion becoming the gospel ; as these only can make a credible profession of willingly offering themselves unto the Lord, in this work.

3. That, after the people in accession to this presbytery have had occasion to peruse, consider and deliberate upon, the act for renewing the covenants ; the sessions in the several associate congregations under the presbytery's inspection, (whether such as have a minister settled among them, or such as are occasionally constitute by a minister of this presbytery) shall, severally, fix on a convenient day for public fasting and humiliation, upon the grounds and reasons laid down in the solemn acknowledgement of the public sins and breaches of our covenant ; as also, for swearing and subscribing the covenants, in their respective bounds ; and that intimation hereof shall be made unto the congregations, severally, on the Lord's day immediately preceeding.

4. That, upon the said day of fasting and humiliation (two ministers of this presbytery being present, in vacant congregations ; and the minister, in a settled congregation, being assisted by one of his brethren ; after prayer and preaching of the word, the national covenant of Scotland shall be first read, and next, the solemn league and covenant of the three nations ; that then, the foresaid acknowledgement and bond shall be likewise read ; that, after all these are read, one of the ministers shall, in prayer acknowledge and confess the breaches of our covenants, and supplicate the Lord for his pardoning mercy and gracious presence, in the solemn action to be gone about : that, immediately after prayer, the BOND shall be again read, by the minister ; that, during the reading thereof, all present, who are willing and qualified, as above, for coming under the oath of God, shall stand, with their right hands lifted up to the Lord ; and that then, the solemn action shall be concluded with exhortation and prayer.

5. That, the day immediately following, one of the ministers shall convene the people, for prayer, and exhortation from the word, unto steadfastness in the oath and covenant of the Lord : and that, when public worship is over, the covenants shall be subscribed, as above, in presence of the ministers.

Extracted—

JOHN POTTS, *Pr. Clk.*  
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# ACT of the ASSOCIATE PRESBYTERY, CONTAINING

A Confession of the Sins of the Ministry, with an answerable Profession of Faith, and Engagement to Duties; to be entred into by Ministers, before their Renewing the Covenant.

At Dunfermline, the third day of November, One thousand seven hundred and forty three years.

WHICH day and place the presbytery being met, they had under consideration the draught of A Confession of the sins of the ministry, with an answerable Profession of Faith, and Engagement to duties: to be entred into by Ministers, before their Renewing the Covenants.

The said draught having formerly, and at this diet, undergone sundry readings, amendments and enlargements; the presbytery did by an unanimous vote, as hereby they do, agree unto and approve of the same: the Tenor whereof follows.



## A

CONFESSIO<sup>N</sup> of the SINS of the MINISTRY,

With an answerable

PROFESSION of FAITH, and ENGAGEMENT  
to DUTIES.

To be entred into by Ministers, before their Renewing the Covenants.

WE all and every one of us, seriously considering,  
That, our land is filled with sin against the holy  
One of Israel, and that a cloud of divine wrath  
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wrath is hovering over our heads ; that our hand, as ministers of the gospel, has been deep in the transgression ; that we have had no small accession to the drawing on these judgments which are upon us ; and that a holy God may justly proceed in his controversy with us : and considering, that we are called of God to acknowledge our iniquity, in having transgressed against the Lord our God ; to search and try our ways, and turn again to the Lord ; and, as the priests, the ministers of the Lord, to weep between the Porch and the Altar, and to say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them :

We therefore desire, with an eye of faith to the Lord Jesus who is the great High Priest over the house of God, and who is exalted a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, to acknowledge ; and in a dependence upon the promised influence of his Spirit and grace, we do confess and acknowledge ;

Not only that, in our original sin, we are guilty of Adam's first sin, destitute of original righteousness, having our natures universally corrupted ; that, by unbelief, we have despised the noble Plant of Renown, who is more glorious and excellent than the mountains of prey ; not believing in God, nor trusting in his salvation, as we ought ; and that, as to our other actual sins, our trespass is grown up unto the heavens ; innumerable evils have compassed us about ; and our iniquities are gone over our head, as an heavy burden, they are too heavy for us :

But also in a special manner, as to the important office of the ministry, to which the Lord has condescended, of his grace, to call us ; we confess and acknowledge, that we have not, with due faithfulness, taken heed to the ministry which we have received, to fulfil it ; we have not faithfully kept his charge, nor walked in his ways : and therefore he might justly have turned us off from judging his house, and keeping his courts.

We acknowledge, that we were too negligent in improving prayer and fellowship with God, opportunities of a lively ministry, so far as in providence we were favoured therewith, and also other means afforded us ; for attaining the practical knowledge and experience of the mystery of the

the gospel in ourselves, before we preached it to others. And tho' we hope that, thro' grace, we were made, in some measure, single as to our end, in entring upon the holy ministry; yet we desire to be humbled, that we then knew so little of the love of Christ constraining us, and that we did not breathe more fervently after the glory of God, and the gaining of souls: that, after entring upon this great and weighty work, we attain to so little of a life of faith upon the Son of God; that we so greatly want nearness to God, and take up so little of him, in reading, meditating and speaking of him; that we have watched so little over our own hearts, and have been so careless in self-searching, and in reflecting upon our own ways, that conviction might have a thorough work upon us, and issue, grace in our personal reformation, laying aside every weight, and the sin which doth so easily beset us; and that we have been so selfish in all that we have done, acting so much from ourselves, and for ourselves, and being so little acquainted with singleness of end and aim, and a dependence upon Christ in the whole of our walk and way.

And we desire to be humbled before the Lord, for our deadness of spirit, after all the sore strokes of God upon the land: that some of us were not timeously enough aware of Mr. George Whitefield, a priest of the church of England, and the danger of his way, nor timeously enough employed in warning the Lord's people against the same; and that all of us have been too remiss, in our endeavours to prevent the sad effects which have attended and followed upon his ministrations, particularly in this land; that we have been too little humbled for the entertainment which hath been given him; that we have been too little affected before the Lord, with the bold attack made upon the order and institutions of the Lord's house by the Latitudinarian principles which he has propagated, and with the awful delusion wherein he has been an instrument of the Lord's wrath unto this generation; that we have not been duly exercised in searching into the grounds of the Lords controversy this way and in crying unto him, that he would pity his heritage, and rebuke the devourer for  
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their sakes, casting the false prophet and the unclean Spirit out of the land.

We desire to be humbled, that we have made so little conscience of humiliation and fasting by ourselves apart, and in our families, that we might mourn for our own and the land's guiltiness and great backsliding, betaking ourselves to the Lord Jesus Christ, and his blood of the New Testament, shed for the remission of the sins of many: that we have not duly laid to heart the decayed state of religion in all the churches of the reformation, and the heavy sufferings of the small remnant in France and other places, who desire to cleave to the Lord; that we have not been suitably concerned for the enlargement of Christ's kingdom, by the downfal of Antichrist and Mahomet, and the in-bringing of the Jews, with the fulness of the Gentiles; as also, that we have not suitably lamented over the bars which have been laid in the way, of the propagation of Christianity, and the kingdom of Christ, by the sinful neglects and unchristian behaviour of these professed protestants, who live contiguous unto, or trade with Papists, Mahometans and Heathens.

And we desire to be humbled, that the confessions we have made of our own sins, and the sins of the land, have had their rise so little from faith in Christ, and have been so little accompanied with gospel repentance and reformation; that, tho' we have endeavoured to search out and testify against public faults and sins, yet we have seen so little of the plague of our own hearts, and the innumerable evils that are there, attaining so little gospel-humiliation on that account; that we have not been suitably humbled by the consideration of the falls of gracious men, and mourned and prayed for them in the manner we ought to have done; that we have not duly observed particular rods and deliverances, nor improved them for the honour of God, and edification of ourselves and others; and that we have been so little exercised in mourning for our unbelief and the corruption of our nature, and in an habitual longing to be delivered from the body of sin and death, the bitter root of all our other evils.

We also desire to be humbled before the Lord, that, in our conversation and walk, with, and before our flocks  
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and others, our converse has had so little savour of Christ, and has been so little seasoned with salt, that it might minister grace to the hearers ; that we have not studied more to improve opportunities of doing good to others ; that we have not sanctified the Lord's day, as we ought to have done, in being duly habituated to spiritual converse about Christ and the great things of God's law, so necessary to be practised by Christians and especially by ministers of the gospel upon that holy day, and in improving it for communion with God thro' Jesus Christ our Lord ; that we have not duly mourned for the ignorance, unbelief and miscarriages of the flocks committed to our charge ; that we have not dealt so faithfully with them as we ought, in reproving them for their faults ; nor have taken due pains on the ignorant and profane, for their good.

And we desire to be humbled, that, in the discharge of Ministerial Duties, we have not been more on the mount of communion with God, in preparing for public work ; that we have not employed Christ, and drawn virtue from him by faith, as we ought to have done, for enabling us to preach in demonstration of the Spirit and of power, but have trusted too much to our own preparation ; that we have not, with that faith and fervency which was necessary, recommended to God by prayer that matter we have brought forth, to be quickened by his Spirit to his people ; that in the time of the delivery of his message, the eye of faith has not been more singly and habitually directed towards the Lord, for the breathings and influences of his holy Spirit, from whose operation alone proceedeth the fruit and increase of gospel administrations ; and that, after preaching the gospel, we have not wrestled so fervently with God in prayer, as we ought, that the seed of the word sown might be blessed, receiving the first and latter rain of the Spirit, to make it fruitful in the hearts and lives of them who hear it. And we desire to be humbled for our exceeding great unskilfulness to set forth the excellency of Christ, in his person, offices, and the unsearchable riches of his grace, with the new covenant as it stands fast in him, and the way of living by faith upon him ; that, in preaching Christ, we have spoken too much from mere speculative or common knowledge, and too little

from practical knowledge and experience, or a real impression of his infinite excellency upon our own hearts, and with too little remembrance and reverence of him, in whose name and by whose authority we speak, in whose presence we stand, and to whom we must give an account ; that we are too little affected with the deep concern which our own souls, and these of our hearers, have, in what of the Lord's word we speak ; that, when preaching anent the awful signs of Christ's leaving the land, we have wanted the due brokenness of heart, and have not stirred up ourselves to take hold of him, nor preached with bowels of compassion to them who are in hazard of perishing eternally, thro' their rejecting the counsel of God against their own souls ; and that we have not studied to profit more by the doctrine of the gospel, delivered by ourselves or others.

We desire to be humbled, that we have wrestled so little with God, for his blessing on the seals of his covenant, Baptism and the Lord's Supper ; for having ourselves and people prepared unto the dispensing and receiving of them ; and for having our guilt and theirs, contracted in holy ministrations, purged and done away by the blood of the everlasting covenant. We desire to be humbled, that in Visiting, we have known so little how to speak, by the Spirit of Christ, a word in season to all and every one ; particularly, to the weary and exercised in conscience, or to the afflicted with outward distresses, losses and crosses, for the improving of these trials to their spiritual advantage ; or to dying persons, with a view to their great change, and their appearing before God the great judge of all. We desire to be humbled ; that, in Catechizing, we have not prepared our hearts, or wrestled with the Lord for a blessing unto that ordinance, as we ought ; whence it has proceeded, in a great measure, that the people have been so little profited by it ; and that we study too little meekness, tenderness and patience, in dealing with our people upon that and other occasions. We desire to be humbled, that, in the exercise of discipline, we have not been suitably affected with the dishonour done to the Lord's holy name, and the hurt done to precious souls, by the public sins of scandalous persons brought before church judicatories ;

tories ; that we have not made a due use of this ordinance of church censure, for the gaining of souls ; but have too much ground to charge ourselves with being lukewarm, remiss and formal upon the one hand, or, on the other, of failing in point of meekness and tenderness towards offenders ; and that we have not been at more pains, before steps be taken for inflicting severe censures upon them, to endeavour their recovery from the error of their way, by laying before them the evil of their sin from the word of God, and exciting them to repentance, by motives drawn from the authority of Christ, his grace and love manifested in the whole of the gospel, and particularly in this ordinance of discipline. And we desire to lament that in our Presbyterial meetings, tho' constitute in the great name of the Lord, yet we have not been duly exercised in looking unto and waiting upon the Lord, with singleness, humility and confidence ; and that we have not used due freedom and faithfulness, as before the Lord, in watching over, admonishing and comforting one another : all which we have reason to fear, hath contributed to provoke the Lord to refuse the carrying on his work more powerfully among our hands, and the making mountains in the way thereof more speedily become a plain.

We desire to be humbled before the Lord, for the deep hand we have had in the provocation wherewith the Lord is provoked, by the public defections, of ministers and judicatories : as we have not been valiant for the truth upon the earth, in appearing with that open freedom, zeal and constancy, for the cause of Christ, and against the many dishonours done to him, as also the wrongs and violence committed upon his truths, interest and people, which we ought to have used ; but have many times, thro' fear, or sloth, or carnal prudence, or from some selfish consideration, hid, as it were, our faces from him, so that, when he was despised, we esteemed him not. We have, Issachar like, couched under the burden and reckoned ourselves exonerated by condemning the evils of the time, without being suitably humbled before the Lord, and mourning in secret places for them, or bearing sufficient testimony against them in the courts of judgment.

Yea,

Yes, some of us through mistake and neglect of due enquiry, were left to be partakers in the public defecti-  
 on, by taking the Oath of Abjuration; which since has  
 been matter of humiliation to us in the sight of the Lord,  
 on our discovering and reflecting upon its inconsistency  
 with our covenants, national and solemn league; as we  
 acknowledged at the time of our accession to the Associate  
 Presbytery. Moreover, we desire to be humbled for our  
 having been so far left of the Lord, all of us who were  
 then in the ministry, that we were not watchful and suit-  
 ably jealous for the Lord of hosts, and for the cause of  
 truth, when many indignities were done unto the same,  
 both in palliating error, screening the erroneous, and  
 condemning truth in the year 1717; and in condemning  
 truth, and venting error, in the years 1720 and 1722.  
 We desire to be humbled before the Lord, that all of us  
 who were then in the ministry were so far left, that we  
 gave no suitable nor adequate testimony to the cause of  
 truth, in the year 1729, when the proper, true and su-  
 preme deity of our Lord and Saviour Jesus Christ was im-  
 pugned and denied; and no due censure was inflicted up-  
 on the broacher of these gross errors and blasphemies;  
 as we acknowledged in the privy censures before the as-  
 sociate presbytery, a little after the first erection thereof.  
 And we desire to be humbled, that some of us were left to  
 faint sinfully in the year 1733, when suffering ourselves  
 to be so far blinded, by the seeming decision of a meeting  
 of the presbytery of Dunfermline at Edinburgh, for the  
 enrolment of an intruder among them, as to drop our  
 testimony against his being enrolled; through our not  
 adverting either to the unlawfulness of the constitution of  
 that meeting of Presbytery, which all the members were  
 not warned to attend; or the sinfulness of the decision,  
 though the presbytery had been lawfully constitute; and  
 that some of us, when having opportunity to witness for  
 the Lord, against the blasphemous and infidel themes of  
 Professor Campbell, were far from that freedom, faithful-  
 ness and constancy therein, which we ought to have u'ed;  
 as we gave not any suitable and adequate testimony, a-  
 gainst these pernicious and damnable principles, in the ju-  
 dicatories.

We



We acknowlege, that, for all these our sins, (and innumerable others, relating both to our private capacities, and to our ministerial office and character ; for, who can understand his errors ?) a righteous and holy God might justly, not only cause us to cease from feeding his flock, but cast us out of his sight, and shut up his tender mercies, making the waves and billows of his vindictive wrath to pass over us for ever ; if he dealt with us according to the demerit of our sins, and tenor of the covenant of works.

**BUT**, in a dependence upon the gracious influences of the HOLY SPIRIT of promise, and according to the measure of grace given unto us, we fly for refuge to lay hold upon the hope set before us, even upon the Lord Jesus Christ, which is our hope, as God hath set him forth to be a propitiation, through faith in his blood : and we believe, that, thro' the grace of the Lord Jesus Christ, we shall be saved, that he will heal our backslidings, and love us freely ; and that he will turn again, have compassion upon us, subdue our iniquities, be merciful to our unrighteousness, and cast all our sins into the depths of the sea. And, in a dependence upon the grace that is in Christ Jesus, we resolve to walk more closely with God as Christians and ministers, and to watch against the above and all the like sins and evils ; going in the strength of the Lord, and making mention of his righteousness, even of his only.

Extracted—

JOHN POTTS, *P. M.*

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